

# LAMPLIGHTER

11 Nisan  
Parshas Tzav  
Shabbos Hagadol  
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“ This week’s Lamplighter is dedicated to the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneersohn, whose 115th birthday we celebrate this Friday, Yud Aleph Nissan, 7 April. The Lubavitcher Rebbe, leader of World Jewry, continues to be an endless source of direction, teaching and inspiration to Jews from all walks of life. His ever growing network of over 4500 Chabad centers around the globe is a true testament to his timeless greatness and exponential impact on the Jewish People. ”

## Greatness

by *Eli Wiesel*

Excerpts from an address given by Nobel-laureate Elie Wiesel on April 7, 1992, at a congressional dinner held in Washington on the occasion of the Rebbe’s 90th birthday.

Some of you are aware of my admiration, not only for the Rebbe, but also for his education and work. The fact that he knew whom to send where, to G-dforsaken places, simply to bring a word of faith and the word of the Law to youngsters who otherwise would have been lost, is to me probably one of the elements that give hope to a generation.

As a hasid I can tell you a hasidic story tonight. It’s about a very great hasidic master called Reb Naftoli of Ropshitz. He was a great speaker, endowed with a superb sense of humor. One Shabbat HaGadol, he came home from the synagogue. Customarily, the rabbi of the town must deliver a speech on that Sabbath about charity, about the need to help poor people who don’t have enough money to celebrate the Seder.

When he came home, his wife asked him, "Nu, how was it?" He said it was okay. "Well did you accomplish anything?" He said, "Only half." She said, "What do you mean?" He said, "I managed to convince the poor to receive."

The Rebbe manages to convince the rich to give and the teachers to teach, and the students to study. The Rebbe manages to do things that normal human beings wouldn’t even dare to dream of undertaking....

How does one measure greatness? I mean, what criteria does one use in evaluating human greatness? In the case of the Lubavitcher Rebbe, the answer is easily obtained. I know of no one who has left the Rebbe, even after a moment of yehidut (one-on-one meeting), without being deeply affected, if not changed, by their encounter.

I hope I will always remember what I felt when I was first introduced into his study, some thirty years ago, and what we said to one another. Time in his presence begins running at a different pace. You feel inspired, you feel self-examined, you are made to wonder about the quest for meaning which ought to be yours. In his presence nothing is superficial, nor is it artificial. In his presence you come closer in touch with your inner center of gravity.

But what is great about the Rebbe is that not only those who

have met him are affected, but even those who haven’t. Somehow the presence of the man in our midst sends out an emanation of mystical quality that touches people who have never heard of him, and this, probably more than anything else, is what makes the Rebbe so unique.

It is due to his influence, to his presence, that Jewish awareness and Jewish education have reached unprecedented heights on almost every continent. Is there a place under the sun where the Chabad emissaries have not carried his word of tolerance rooted in Ahavas Yisroel, in the love for Israel, which really, by extension, means love for humanity? Wherever Jews dwell and work, they somehow become exposed to the Rebbe.

Thanks to him, a Jew, anywhere and everywhere, cannot but feel that he or she belongs to an ancient people whose tradition emphasizes the greatness of its task more than the prerogatives of its condition. Thanks to the Rebbe, a Jew becomes a better Jew, thus a better human being, thus making

his fellow human beings more human, more hospitable, open to a greater sense of generosity. So this is where the Rebbe’s greatness also lies.

Now some of us were lucky and we heard his lessons; we joined him in study, in song. We have seen him with his disciples, we have witnessed his accomplishments. Therefore, I feel, with a deep sense of devotion, affection and admiration, that we should lift our glasses to say 'L'Chaim' to this generation’s Admor (master, teacher and rabbi), whose life and work have been a blessing to so many of us, indeed to all of Israel and the world.

So, to the Rebbe in Brooklyn, what could we say except, we are your disciples, we are your followers because like you, and with you, we believe in study, we believe in prayer. We believe in prayer as a link between one human being and the other. We believe in study as a link between one generation and the other. And we believe in an added measure of solidarity that must always be present in whatever we do for ourselves, for our people, and for each other...



# Slice of LIFE

## Two Visits to the Ohel

by Suzanne Haray

It was exactly five years ago, June 2007, that my friends at Chabad of Riverdale were going to the Ohel, the resting place of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory. The group was to travel to the Queens cemetery in honor of Gimmel Tammuz, the anniversary of his passing. I had joined the group the year before, but when I recalled how hot and crowded it had been I refused to go again.

At the time I was unemployed and looking for a new teaching position. Prayers said at the gravesite of a righteous person are particularly potent, so a friend suggested I go along to pray for my job prospects.

Considering I had never been fortunate enough to meet the Rebbe during his lifetime, the idea of writing a letter requesting his blessing – and then praying to G-d at his gravesite - seemed almost absurd. I felt I had a much bigger chance of success if I just worked on my resume and interviewing skills some more. But my friends pushed, and in the end we compromised: I would stay home, but they would go to the Ohel and ask the Rebbe for a blessing on my behalf.

Out of all the education-related jobs being offered, only one was for the resource room.

The next Shabbat my friend let me know that she had indeed prayed for me, and although I was

still skeptical, I thanked her politely. Needless to say, I didn't give it another thought.

I continued my job search, attending a career fair a couple of weeks later. I was specifically looking for a resource room position, which is often the hardest type to find because it is an out-of-classroom position. The fair was incredibly crowded and out of all the education-related jobs being offered, only one was for the resource room. The line was long, but I waited. I talked to the school representative and was – incredibly – among those invited for an interview.

The following day I put on my best outfit and headed to the school which was in a predominantly



Latino neighborhood, in the Bronx. I parked, took one last glance in the mirror, locked the door and started towards the school. But as I crossed the street, something caught my eye. It was small and crumpled and looked like it had been run over by car after car for days. I picked it up and stared in disbelief. It was a picture of the Lubavitcher Rebbe! Whose was it and how did it get there? I had no idea. But I placed it in the pocket of my navy blue blazer and continued on to my interview.

Fortunately, I was offered the job and it turned into a wonderful teaching experience. I was happy, the school was happy, and I couldn't help but think the Rebbe was happy too. In fact, when I told one of the counselors at the Chabad of Riverdale Gan Israel Day Camp about my experience, she smiled and said, "See, you refused to go to the Rebbe, so he came to you."

It was small and crumpled and looked like it had been run over by car after car for days.

Within a few short years the school I loved was being phased out due to low test scores, and it eventually closed in June of 2011. I spent my summer sending out countless resumes and attending job fair after job fair, but nothing turned up. I was feeling very disheartened when my friend and Rebbetzin, Sorah Shemtov, suggested we go to the Ohel. This time I agreed.

So there we were, on a hot summer Friday, making the journey from the Bronx to Queens. I'd had an interview scheduled for that morning and suggested postponing the trip, but Sorah insisted we go after my interview. Despite my previous experience, I still had a niggling thought that I would probably be better off at home sending out yet more resumes. To add to the mix, it was a beautiful day and I couldn't help but wish I was sitting poolside instead of driving through Queens. But Sorah obviously wasn't fazed by the weather. In fact, going to the Ohel probably only added to the beauty of the day for her! So I took her cue and perked up.

When we arrived, I wrote my letter to the Rebbe, gave some coins to tzeddakah (charity), read the Maaneh Lashon prayer, tore up my letter and placed it at the Rebbe's headstone.

By the time we were driving back to the Bronx, I had received two phone calls from principals in two different schools. One I had interviewed with that morning; the other I had met with the week before. Both were positions I very much wanted, and both were positions in great demand.

And both were calling to offer me the job.

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# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

## The Rebbe requests a Birthday Present

Excerpt from a letter written to Mr. David Chase

Although it is not customary nor proper to ask for a birthday gift, but considering our special relationship, I venture to do so, being confident that you will treat it in the proper spirit.

The birthday gift that I have in mind, which I would consider an honor, as well as a great pleasure, is that you devote a quarter of an hour of your time every weekday morning and dedicate it for the sacred purpose of putting on Tefillin, with the appropriate prayer that goes with it, such as the Shma and the like. The latter need not necessarily be recited in Hebrew. If you can manage this in ten minutes, I am prepared to forgo five minutes and let it be only ten minutes of your time.

In addition to the thing itself, being one of the greatest Mitzvot, as our Sages said that the whole Torah was compared to it, the Mitzvah of putting on Tefillin on the left arm, facing the heart, and on the head, the seat of the intellect, has the special divine quality of purifying the heart and the mind, emotion and reason, and bringing them into the proper balance and harmony. While this is important for every Jew, it is certainly of special significance to one whose activities normally involve a great deal of mental and emotional strain, and it is highly important to have them in proper balance for the utmost degree of efficiency.

I trust that you put on Tefillin every morning in any case, and the reason I am asking the above is only that you should make it a definite point on your calendar, to make sure that your preoccupation with your personal business and the business of the Rabbinical College would not distract you even once to overlook the putting on of the Tefillin. And this will be my reward.

## QUESTIONS FOR THE RABBI

### What is the Difference Between a Rabbi and a Rebbe?

**Question:** *What is the difference between a rabbi and a Rebbe? I have been reading up on the late Rabbi Menachem Mendel Schneerson and he was obviously a great man. But what made him a Rebbe and not a regular rabbi?*

**Answer:** There are many differences, too many to list here, but one is this: A rabbi answers questions, a Rebbe answers people. A rabbi hears what you say with your mouth, a Rebbe hears what you are saying with your soul.

I'll explain what I mean.

A teenage boy once asked the Rebbe, "Do we believe in reincarnation?"

The Rebbe's answer was short and cryptic:

"Yes we do believe in reincarnation. But don't wait until then."

This seems a puzzling response. Wait until when? The boy asked a simple enough question, which could be answered with a yes or no. What did the Rebbe mean by "don't wait until then"?

I think the Rebbe was responding to something more than the technical question. The Rebbe knew how to answer the person, not the question. Most of us respond to a question posed to us. The Rebbe would respond to the person behind the question. With his insight he would identify where the question was coming from and address the underlying issue rather than just the one presented.

When this boy asked about reincarnation, he was not asking about the abstract theological concept. He wanted to know if this lifetime is all there is, or if there is more. The possibility of reincarnation changes the way we look at life. We were here before, and so some of the events that happen to us now may be leftovers from a previous life. And we may live again, which means that we get another chance to complete unfinished business from this lifetime in the next.

This seems to be what the Rebbe was warning the young boy. Reincarnation doesn't mean procrastination. Don't use it as an excuse to put off to your next life what you need to achieve in this life. Indeed we believe in the re-embodiment of the soul, which means we believe in second chances. But maybe this life is the second chance. Don't leave it to next time.

This is the power of a Rebbe. A regular rabbi, when asked such a question, would start quoting mystical sources and explaining complex doctrines. But the Rebbe, in a ten second exchange with a teenage boy, taught a practical and comprehensive worldview. Live this lifetime as if it's your last. You may have past lives, and you may have future lives, but don't wait until then. Do it now.

## A WORD

*from the Director*

*For 92 years the Rebbe lived in our midst, and in virtually every talk he gave, every letter he wrote and every directive he issued, the theme, the sign-off and the goal was: the coming of Moshiach and the attainment of the Redemption.*

*This was the Rebbe's objective in every program he launched, every action he initiated and every community he founded: a world devoid of hate and greed, a world free of suffering and strife, a world suffused with the wisdom and goodness of its Creator. No less.*

*The idea of a universal redemption, heralded by a global leader called Moshiach (the anointed) is a basic tenet of the Jewish faith. The Jew believes that the world which G-d created possesses the potential to fully reflect the infinite goodness and perfection of its Creator. And the Jew believes that the realization of this goal is the purpose for which his or her soul has been placed within a physical body and given life on this earth.*

*The Rebbe often quoted the great Jewish sage Maimonides, who more than 800 years ago had said: a single deed, a single word, even a single thought, has the power to tip the scales and bring redemption to the world.*

*The Rebbe explained: because the basic nature of our world is perfect and good, our every good action is real and enduring, while every negative thing is just that -- a negative phenomenon, a void waiting to be dispelled. Hence the common equation of evil and good with darkness and light. Darkness, no matter how ominous and intimidating, is merely the absence of light. Light need not combat and overpower darkness in order to displace it -- where light is, darkness is not. A thimbleful of light will therefore banish a roomful of darkness.*

*No matter how dark the world may seem or feel, light is just a single action away.*

*The Rebbe saw this and imparted to us this vision. If we open our eyes to this reality, we will bring redemption to the world. Today.*

*J. I. Gutnick*

IT HAPPENED



In 1963, Professor Velvl Greene of the University of Minnesota was a rising star in the firmament 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 Dr. Greene first came in contact with Rabbi Moshe Feller, the Lubavitcher Rebbe's emissary in Minneapolis. Up to 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 Greenses 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, Dr. Greene 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 Greenses were establishing a kosher kitchen in their home and groping their way through the rudimentaries 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 Dr. Greene did, penning a no-holds-barred critique of the Rebbe's arguments. "Because I greatly respected the Rebbe," Dr. Greene 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 Greenses told the Rebbe that they had decided to place their children in a yeshivah, 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. Greene'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."

PARSHAH IN A NUTSHELL

*G-d instructs Moses to command Aaron and his sons regarding their duties and rights as kohanim ("priests") who offer the korbanot (animal and meal offerings) in the Sanctuary.*

*The fire on the altar must be kept burning at all times. In it are burned the wholly consumed ascending offering; veins of fat from the peace, sin and guilt offerings; and the "handful" separated from the meal offering.*

*The kohanim eat the meat of the sin and guilt offerings, and the remainder of the meal offering. The peace offering is eaten by the one who brought it, except for specified portions given to the kohen. The holy meat of the offerings must be eaten by ritually pure persons, in their designated holy place and within their specified time.*

*Aaron and his sons remain within the Sanctuary compound for seven days, during which Moses initiates them into the priesthood.*

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS TZAV SHABBOS HAGADOL • 11 NISAN • 7 APRIL

<b>FRIDAY NIGHT:</b>	CANDLE LIGHTING:	5.47 PM
	MINCHA:	5.55 PM
	KABBOLAS SHABBOS:	6.20 PM
<b>SHABBOS DAY:</b>	LATEST TIME TO SAY SHEMA:	9.29 AM
	SHACHARIS:	10.00 AM
	MINCHA:	5.40 PM
	SHABBOS ENDS:	6.42 PM
<b>MONDAY EREV PESACH:</b>	SHACHARIS:	8.00/9.15/10.00 AM
	SIYUM FOLLOWING 8:00 AND 9:15 MINYAN	
	FINISH EATING CHAMETZ BEFORE:	10.26 AM
	SELL AND BURN CHAMETZ BEFORE:	11.24 AM
	CANDLE LIGHTING:	5.42 PM
	MINCHA:	5.50 PM
	MAARIV:	6.30 PM
<b>TUESDAY 1ST DAY PESACH:</b>	SHACHARIS:	10.00 AM
	MINCHA:	5.45 PM
	MAARIV:	6.30 PM
	CANDLE LIGHTING:	after 6.38 PM
<b>WEDNESDAY 2ND DAY PESACH:</b>	SHACHARIS:	10.00 AM
	MINCHA:	5.45 PM
	YOM TOV ENDS/MAARIV:	6.37 PM
<b>THURSDAY-FRIDAY:</b>	LEARNING PROGRAM	
<b>WEEKDAYS:</b>	SHACHARIS:	8.00/9.15/10.00 AM
	MINCHA:	5.45 PM
	MAARIV:	6.35 PM

CANDLE LIGHTING

	Shabbos April -		Pesach April -		
	7th	8th	10th	11th	12th
	Begins	Ends	Begins	Begins	Ends
Melbourne	5:47	6:42	5:42	6:38*	6:37
Adelaide	5:44	6:38	5:40	6:35*	6:33
Brisbane	5:21	6:13	5:18	6:10*	6:09
Darwin	6:28	7:17	6:26	7:15*	7:15
Gold Coast	5:19	6:11	5:16	6:08*	6:07
Perth	5:47	6:40	5:44	6:37*	6:36
Sydney	5:25	6:18	5:21	6:15*	6:13
Canberra	6:32	6:26	5:28	6:22*	6:21
Launceston	6:35	6:33	5:31	6:28*	6:27
Auckland	5:48	6:44	5:44	6:39*	6:38
Wellington	5:45	6:42	5:40	6:38*	6:36
Hobart	5:33	6:32	5:28	6:27*	6:25
Byron Bay	5:18	6:10	5:15	6:07*	6:06

\*Light after the prescribed time, from a pre-existing flame

