



L'Chaim

The Yeshiva Centre - Chabad NSW Headquarters

WWW.YESHIVA.ORG.AU

Living with the Rebbe



According to the Chabad tradition, the four questions at the Passover seder are asked in the following order:

1. On all nights we need not dip even once, and on this night we do so twice.
2. On all nights we eat chametz (leavened bread) or matza, and on this night only matza.
3. On all nights we eat any kind of vegetables, and on this night maror (bitter herbs).
4. On all nights we eat sitting upright or reclining, and on this night we all recline.

What is the reason for this particular sequence?

We cannot say that the questions are ordered according to importance, for if they were, the obligation to eat matza on Passover - a mitzva (commandment) explicitly stated in the Torah - would have been first. By extension, eating maror, which in our times is a mitzva decreed by our Sages, would have been second. Reclining, symbolic of freedom, would have been third, and the question as to why we dip twice would have been last, as it is only a custom.

Are the questions arranged according to the chronological progression of the seder? Again, the answer is no, for the first thing we do is to make Kiddush, which is then drunk in a reclining position. If the questions were asked sequentially, "reclining" would have preceded "dipping," for the vegetable is dipped in salt water only after Kiddush.

"Dipping," however, is the first question that is asked by the Jewish child. The "dipping" is what initially attracts his attention and catches his eye, despite the fact that it is not a mitzva explicitly mentioned in the Torah nor one even decreed by our Sages. The child's curiosity is aroused, precisely by a Jewish custom.

There are some who contend that every effort must be made to observe the Torah's mitzvot no matter how difficult the circumstances, even demonstrating self-sacrifice when necessary. But in their opinion, Jewish customs are not so important. If it is hard to keep a custom they are willing to forgo it, and down-play its significance.

The order of the questions at the Passover seder, however, teaches that one must never belittle the importance of a minhag Yisrael, a Jewish custom. It is precisely the custom that is mentioned first in the Hagada. The custom stimulates the child to go on to ask the other questions.

It is specifically our Jewish customs that distinguish us from our non-Jewish surroundings. For it is only when a Jew observes these customs that his uniqueness is apparent, as we say, "You have chosen us from among the nations." "A Jewish custom is Torah!"

Adapted from talks of the Lubavitcher Rebbe, Likutei Sichot, Vol. 1

LEADERSHIP IN THE HILLEL MODEL...

One of the rituals of the Passover seder is to eat the unique "Hillel" sandwich comprised of two pieces of matza with maror (bitter herbs) inside. Why did Hillel insist that the Passover lamb, matza and maror be eaten all in one bite, whereas the rest of the Sages felt it sufficient for the three foods to be eaten at the same meal?

Jewish mysticism teaches that the Passover lamb, the matza, and the maror, symbolize three Jewish profiles: the inspired Jew, the "regular" Jew and the bitter Jew. The delicious taste and aroma of the lamb symbolize the passionate person, whose heart burns with a G-dly fire. The bland taste of matza represents the average Jew who is neither turned off nor very turned on. The maror is the person who is bitter toward tradition and religion, perhaps toward life in general.

On a more subtle level, the three foods represent the wholesome person, the struggling individual and the one who is weak:

The Passover lamb was sacrificed in the Holy Temple. This symbolizes the tzadik, whose entire life is saturated with holiness, spiritual delight and inspiration. The matza represents the intermediate Jew, who lives a moral life, yet confronts many bland moments. He struggles at times with apathy. The maror reflects the weak human being who fails to live up to his true human and spiritual identity. During life's pressures, and in the presence of powerful challenges, he falls prey to immorality and addiction. A bitter taste pervades this person's days and nights.

Each of these three profiles is included in the Passover experience. Each one must aspire to liberation; on Passover each one is given the opportunity to free himself and his environment from the shackles that keep him from reaching his potential and bringing the world closer to redemption. According to the Sages, each of the three types of people has his place on the seder table. Yet, the three categories remain distinct. They are worlds apart; each viewing reality and interpreting the meaning of life in very different ways.

Yet Hillel insisted that if the lamb, matza and maror weren't sandwiched together, the seder was invalid. If these three types of people did not learn to experience Passover as a holistic entity, none of them could internalize the freedom of Passover. To truly experience liberation we must unite lamb, matza and maror into a single wrap. But how can the impossible occur? How can the lamb-Jew truly unite with the maror-Jew without compromising his ideals? How can the inspired and the bitter Jew get along? How can people from such diverse backgrounds and ideologies come together?

One of Hillel's most famous sayings is: "Be among the disciples of Aaron, loving peace and pursuing peace, loving people and drawing them close to Torah." This line captures Hillel's philosophy. If you wish to draw people close to Torah, you must first love them, relate to them and identify with their individual journey.

Hillel also taught: "What you dislike, do not do to your fellow." His life was a commentary on this instruction. It was therefore Hillel who wrapped up the Passover lamb, matza and maror and ate them together. Hillel believed that the three profiles symbolized by these three foods can and must be brought together. Hillel once said, "If I am not for myself, who will be for me? But if I care only for myself, what am I?" The lamb-Jew must always remember that his or her freedom can only be achieved if he or she can join with the matza-Jew and the maror-Jew to embark on the path toward liberation.

Four days before Passover, the 11th of Nissan, marks the birthday of the Lubavitcher Rebbe, a modern-day Hillel. The Rebbe has taught hundreds of thousands how to make the Hillel wrap, how to bring together Jews from very distinct backgrounds and walks of life. He has taught how to truly respect and embrace people who are very different. Most importantly, the Rebbe never stopped teaching that the lamb-Jew can never enjoy full liberation as long as his matza counterpart was left behind and showed how even the most maror-Jew is innately connected to G-d and to Torah. May each of us merit to continue the work of the Rebbe and never cease to "wrap" Jews together, the world over.

Parsha 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.

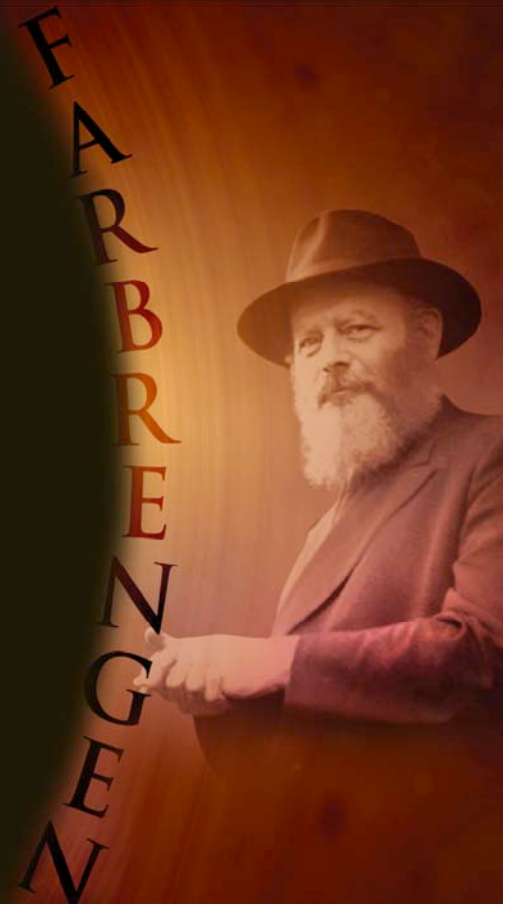
ד"סב

In honour of the Rebbe's
107th birthday you are
cordially invited to the
**Yud Aleph Nissan
Farbrengen**

Special Guest Speaker

**The Yeshiva Centre
36 Flood Street Bondi
Sunday, 5 April 2009
7:30 pm
All welcome**

for more information call 0433 549
190 or email info@yeshiva.org.au



Thoughts that Count

This is the Torah (law) of the burnt offering ("ola," lit. "which ascends"), the burnt offering which shall be burning upon the altar (Lev. 6:2) The great Chasidic masters explained: What kind of Torah learning truly ascends on high? That which "burns upon the altar" - Torah that is studied with a burning and fiery enthusiasm. Nonetheless, the mem of the word "mokda" (altar) is smaller than the other letters, to teach us that our ardor must be inwardly contained and not demonstrated outwardly beyond a tiny light. (*Otzar Chaim*)

A perpetual fire (Lev. 6:6)

There were two types of fire in the Sanctuary and Holy Temple: one that burned on the outer altar, and one that burned in the menorah inside. The priest whose job it was to light the menorah did so with a flame taken from the outer altar. This teaches an important lesson: The outer altar is symbolic of our Divine service with other people; the kindling of the menorah alludes to Torah study, as it states in Proverbs, "The Torah is light." Thus in order to merit the Torah's light it isn't enough to concern oneself with one's own spiritual progress; the concern should be extended to others as well. (*Likutei Sichot*)

A MESSAGE FROM THE DEAN AND SPIRITUAL LEADER



It is a Jewish custom to say daily the chapter of Psalms associated with the number of one's years. Chasidim and followers of the Rebbe also recite daily the Rebbe's chapter.

The 11th of Nissan (this year Sunday, April 5) marks the Rebbe's 107th birthday, and so, we begin reciting chapter 108. The first verse begins, "Shir Mizmor L'David - A song, a Psalm by David." The Chaza Tzion points out that the first letters of this verse spell the word "shalem" which means complete. This refers to the ultimate perfection that the royal line of King David will achieve in the Messianic Era. Verse two reads: "My heart is steadfast [with You], G-d, I will sing and offer hymns even with my soul." Radak explains that King David is saying, "Although this exile seems non-ending, I firmly cling to my belief that G-d will send the redeemer." Sforno comments on this verse that one of the biggest problems of the exile is the absence of strong leadership. This has distorted our hearts and minds. Moshiach will restore strong leadership and will strengthen our moral fiber, making our hearts steadfast once again. In verse four we read: "I will thank You among people, O L-rd, and I will sing praises to You among the nations." Rav Avraham Azulai explains that this means that in the future, we will thank G-d for everything that transpired in the course of the exile, both the good and the bad. The second half of the Psalm, verses 7-14, is almost a complete replica of the same verses in Psalm 60. In Psalm 60 the verses relate to King David's flight from King Saul and ultimate salvation. According to Radak, in Psalm 108, the verses refer to the salvation of the entire Jewish people in the Messianic Era. The final verse reads, "Through [the help of G-d] we will emerge with might, and He will trample our adversaries." The might, says Sforno, is the strength garnered from the Torah study that Moshiach will teach to his "soldiers."

May we merit very soon to be part of this powerful Army, studying the special Torah with the revelation of Moshiach NOW!

Pinchus Feldman
Rabbi Pinchus Feldman OAM

Smile its Friday! A Jewish man went to eat at a Chinese restaurant and started to wonder if there were any Chinese Jews. So, when the waiter came over to take his order, he asked, "Pardon me, but I'd like to know if there are any Chinese Jews?" The waiter said, "I don't know. I will go to the kitchen and ask manager." After taking his order, the waiter went to the kitchen and returned in a few minutes, he explained to the man, "No. No Chinese Jews. We have orange Jews, tomato Jews, grape Jews, and pineapple Jews, but no Chinese Jews."

A Free Man

By Tzvi Jacobs

Daniel's apartment was unlike any other college student's pad. Beautiful furniture, the smell of delicious food in the kitchen, a tastefully set dining table. I guess his upbringing in Paris had an influence on him. While Daniel prepared a salad in his kitchen, I looked around and saw a sheet on the coffee table, A Thought for the Week, adapted from talks of the Lubavitcher Rebbe by Rabbi Yitzchak Meir Kagan. "This week's Torah reading speaks about a Jewish slave who is set free after six years of working off his debt..." I interrupt the verse with my own thoughts. A slave! The Torah speaks about slaves! How archaic! Even my great-grandfather, who was an Orthodox Jew all of his life, did not believe in slavery. "I didn't escape the poverty of Poland to die for the right to own slaves," he had said. Back in 1861, two Confederate officers came looking to recruit him into the army. My great-grandmother said, "Mr. Jacobs went on a business trip to Cincinnati and won't be back for months." Her 2-year-old Louis tugged on her skirt, pulling it like a cowbell, "Mommy, Mommy. Daddy's there, under the bed." The officers sized up the situation. They didn't want any faint-hearted fighters. "Mrs. Jacobs, when he returns from his trip," one of the officers said with a wink, "tell him to report to the recruiting station."

My great-grandfather kept peddling his wares in South Carolina, but never fought for the right to own slaves. He later opened a shoe store in Charleston that was closed on the Jewish Sabbath. With his long beard and yarmulke on his head, the people of color affectionately called him "Jew Jacobs." I imagine for him, too, the Jewish slave was also a thing of the past... so how did he accept the Torah as something relevant today?

The words of the Thought for the Week continued, "But if the slave says, 'I love my master, I don't want to go free' you place the slave opposite the doorpost, and pierce the ear and put a ring in it." How demeaning, I thought. Still I kept reading, thinking there must be something ...

But we're like that slave, the Lubavitcher Rebbe says. For six days a week, we work hard and often long hours, might even skip lunch and supper, too, miss time with the family, in short, we work like slaves... But then comes the seventh day, and G-d says, "You're free. No work, the bills can wait, no master to report to, phone rings unanswered, even social obligations connected to work are turned down." G-d says, "One day a week, only Me and you and time to be with your family and get connected again. But if someone says, 'I love my master, I don't want to go free,' you discourage that temptation to be a slave to the outside world and bore a hole in his ear and put a ring through it..."

I looked at my life. Monday through Friday I studied at the University of South Carolina School of Public Health, working towards a master's in epidemiology. On the weekends, I published the school's magazine. It was non-stop work. Maybe I am like a slave. Even though no one was actually forcing me to come to work on Saturday, I "loved my master" and wanted the outside world to honor my contributions and look up to me. I was a slave to the outside world. I went beyond the request to publish a newsletter, instead I produced a magazine. I lost contact with myself, my family, my close friends, and my quest to find the Truth and meaning of life..

Yes, I was a slave. Now I was given a chance to be free...at least one day a week. What was I going to do? Habits of a secular lifestyle were strong. Then again a powerful light shone through the Rebbe's teachings. For the first time in my life I saw that the story of the Hebrew slave was not archaic at all, but rather it was speaking to someone in modern America, an intelligent graduate student - to me. Daniel invited me again to his Shabbat table. I returned after a few weeks and again he delighted me with delicious food and warm

company. But more than that, my soul craved truth for with a capital T. My heart needed guidance and healing, and my mind wanted to make sense of life. Daniel shared with me the insights that were written in the Thoughts for the Week. I became stronger and broke away from my master more and more often, and ran to his home for Shabbat. After a while, I stopped catching a ride to his apartment, and instead peddled my bicycle. By the time winter came, Daniel invited me to sleep over and before winter came I became a regular sleepover guest, and began encouraging others to come to Daniel's personal Chabad House for a meal or two.

In the spring, Daniel and I drove to Crown Heights, Brooklyn, which teemed with guests from all over the world. We sat in a sea of thousands of men and boys, listening intently to the crystal clear voice of the Rebbe celebrating his 80th birthday.

The Rebbe started speaking at 9:30 p.m. and delved into many subjects: the significance of a birthday, the weekly Torah portion, the holiday of Passover that was beginning in four days. I was surprised and impressed that the Rebbe spoke about impending advances in solar energy and the need for the U.S. government to invest in solar cells to bring prices down. Throughout the night, the Rebbe looked at each of the birthday well-wishers, and nodded and smiled to their toasts of "l'chaim." At 1 a.m., dozens of children were still sitting at the Rebbe's feet. To me, that was the best proof that this lifestyle was more advanced than anything in modern society. At 3:30 a.m., the Rebbe ended his talks and handed specially printed volumes of Tanya (the basic text of Chabad Chasidic philosophy) to every man, woman, and child for the next three hours. There were hundreds of children and babies in the line.

The Rebbe handed me a Tanya. The shackles of slavery were broken. That night I walked out of 770 a free man.

Published by

**The Yeshiva Center
Chabad NSW Headquarters**

36 Flood St. Bondi NSW 2026 Australia

Dean and Spiritual Leader:
Rabbi Pinchus Feldman OAM

Rabbinic Administrator:
Rabbi Yossi Feldman

Director of Outreach
Rabbi Elimelech Levy

Email lechaim@yeshiva.org.au

Editor Levi Epstein

Moshiaich matters

In the first few pages of the Passover Hagada we read: "This year we are here; next year, may we be in the Land of Israel. This year, we are slaves; next year, may we be free people." On these words the Lubavitcher Rebbe explains, "Mentioning the Land of Israel and our ultimate freedom at the beginning of the Hagada suggests that the purpose of the seder is not only to relive the exodus from Egypt, but to prepare for the Redemption." *(Sichos Of the Rebbe)*



T⁰¹

This year, on April 8, a quiet event of astronomical proportions will occur far beyond the view of the naked eye: Time and space will realign. Every year the sun comes full circle, returning to its original point of orbit. But only once in 28 years does that alignment match up with the day of the week and precise moment of its creation.

As a community we will pause to gaze at the sun and marvel at the complexity and precision of G-d's cre-

ation. By nurturing our gratitude for the gifts around us, we increase our capacity to find joy in each day.

So take a few moments to join with thousands of Jews around the world as we recite special blessings in thanks for this awe-inspiring universe we inhabit.

To learn more about the science and significance of this once-in-28-years milestone and to download the text of the blessings or find classes and local gatherings near you, visit us online.

Where will you tell your grandchildren you were on 8/4/2009?

Wednesday, April 8 - 8:30am at Waverley Park
(next to the Council Chambers) on Bondi Rd, Bondi

A Project of Chabad of Sydney incorporating - The Yeshiva Centre Chabad NSW Headquarters Chabad of Bondi Beach, Dover Heights Shule, Chabad of the CBD, Chabad for the Israeli Community, Chabad for Travellers, Chabad of Double Bay, Young Adult Chabad, Kensington Shul

This event is part of worldwide Hakhel celebrations

WWW.YESHIVA.ORG.AU

For more information call 0433 549 190 or email info@yeshiva.org.au



Candle Lighting Times
Friday 3rd April 2009

City	In	Out
Sydney	6:31pm	7:25pm
Brisbane	5:27pm	6:18pm
Surfers Par	5:25pm	6:17pm
Melbourne	6:54pm	7:50pm

Dedicated in honour of the birthday of

Isaac Chriqui

on 12 Nissan

Wishing him all the best in the coming year and those that follow, from all the family

Online Pesach Guide at yeshiva.org.au/pesach

Why you need a Financial Planner
www.770financialplanners.com.au

Volunteers are required for Shul Security at The Yeshiva - There will be CSG training sessions To participate please approach Zeev Gavson or Call 0412 1800 12