

THE CHABAD WEEKLY

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REMEMBURING THE FUTURE

In every generation," say our sages, "a person is obligated to see himself as if he himself has come out of Egypt." Mitzrayim, the Hebrew word for "Egypt," means "boundaries" and "constrictions"; yetziat mitzrayim, "going out of Egypt," is the endeavor to rise above all that inhibits the soul of man, be it limitations imposed by an outside force, or the physical, psychological or spiritual limitations imposed by habit and nature.

One of the most constricting elements of the human condition is the phenomenon of time. Time carries off the past and holds off the future, confining our lives to a temporal sliver of "present." But on the first night of Passover we break the bonds of time, having received a mandate to experience the Exodus "as if he himself has come out of Egypt." We recall the Exodus in our minds, verbalize it in the telling of the Haggadah, digest it in the form of matzah and wine. As we passover the centuries, memory--those faded visages of past that generally constitute our only answer to the tyranny of time--becomes experience, and history is made current and real.

The Third Seder

Passover is an eight-day festival, with two opening and two closing days of heightened observance and commemoration (Yom Tov). While the theme of redemption runs as a current through the entire festival, the first days of Passover focus primarily on our first redemption--our liberation from Egypt thirty-three centuries ago--while the closing days highlight the final redemption--the future era of divine goodness and perfection heralded by Moshiach.

On the first two nights of Passover we conduct the Seder, reliving our redemption from Egypt in the telling of the Haggadah, the eating of the matzah and the bitter herbs, and the drinking of the four cups of wine. On the seventh day of Passover, we read the "Song at the Sea," which contains an important allusion to the Messianic era; on the eighth day, the haftarah (reading from the Prophets) is from Isaiah 10:32-12:6--one of the primary prophecies on the future Redemption. Rabbi Israel Baal Shem Tov, founder of the Chassidic movement, instituted the custom of partaking of "Moshiach's Feast"--a mirror seder of sorts that includes matzah and four cups of wine--on the afternoon of the eighth day of Passover.

Thus on the latter days of Passover, our transcendence of time enters a new, heightened phase: it is one thing to vitalize memory to the point of actual re-experience, but quite another to make real an event that lies in the future, especially an event that has no parallel in the history of man. Yet in the closing hours of Passover, we enter into the world of Moshiach. Having vaulted over millennia of past on the seder nights, we now surmount the blank wall of future, to taste the matzah and wine of the ultimate redemption.

*Based on an address by the Lubavitcher Rebbe -
chabadonline.com*

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Splitting of the Sea

Not Merely History

The Seventh Day of Pesach commemorates the Splitting of the Red Sea, the climax of the Exodus from Egypt. Until "Israel saw the Egyptians dead on the seashore," they remained in dread of Egypt's military might; some were even prepared to submit to slavery again rather than risk death. After the Splitting of the Sea, however, all fear of danger ended and they experienced true freedom.

Our Sages consider these two events, the Exodus from Egypt and the Splitting of the Red Sea, to be of such fundamental importance that they require us to recall them every day. This obligation indicates that they are not simply incidents in history. Instead, the Exodus from Egypt and the Splitting of the Red Sea reflect two continually relevant stages in our service of G-d.

Leaving Egypt means transcending our limitations and ceasing to be slaves by identifying ourselves as servants of G-d. The Exodus from Egypt was not complete, however, until the Splitting of the Red Sea. By the same token, on a personal level, each individual's experience of leaving Egypt is incomplete without the spiritual parallel to the Splitting of the Red Sea.

The commitment to leave Egypt, to transcend the limits of our individual selves, often poses a problem, for even those who are firmly committed to Torah practice experience the material world as their frame of reference. Mitzrayim, symbol of the limitations of our worldly existence, determines their world-view.

Many may find themselves in a quandary. On the one hand, they are committed to Torah observance. At the same time, however, their world-view inhibits the expression of this commitment, by making the fulfillment of Torah and mitzvos appear to be an obligation which reaches beyond the framework of everyday existence.

Living in the World, but Without Worldliness

This conflict between world-view and practice runs counter to the fundamental tenets of Judaism. Although it is far easier to live spiritually by rejecting the material world, Judaism firmly condemns asceticism and warns against abandoning the realities of life. Judaism requires a person to rise above his material concerns within the context of his daily existence - to engage in all of his deeds "for the sake of heaven" while remaining soberly in touch with the world around him.

The difficulty of rejecting worldliness while living within a material framework parallels the spiritual hurdle faced by the Jews after leaving

Egypt, but before the Splitting of the Red Sea. Although they had physically departed Egypt, Egypt was still a part of them. This is the crux of the challenge. Often, it is a person's internalization of his environment - and not its objective reality - which presents him with the most formidable challenges in his service of G-d.

Uncovering Hidden Truth

As stated above, it was only after the Splitting of the Red Sea that our people were able to break free from the invisible shackles that bound them to Egypt. Similarly, understanding the spiritual parallel to this miracle enables us to resolve the dichotomy between our environment and our spiritual goals and gives us the potential to rise to the challenge of living spiritually in the material world.

We find the miracle of the Splitting of the Sea described as follows: "He turned the sea into dry land." In chassidic thought, the sea serves as a metaphor for the material world which hides the G-dliness within it. Like the waters of the sea which cover over whatever is within them, our material existence conceals the G-dly life-force which maintains its existence. The transformation of the sea into dry land symbolizes the revelation of this hidden truth, demonstrating that the world is not separate from G-d, but rather unified with Him entirely.

Perceiving G-d's integrated involvement in our physical world enables us to overcome the challenge posed by our material environment. As long as our faith in G-d is abstract, removed from experience, it is disconnected from our day-to-day existence. However, when we recognize G-d's constant presence and influence in our lives, we are able to see His Torah as a means of establishing a connection with Him as we continue our day-to-day lives.

In this manner, our spiritual service reflects the cycle of historical events experienced by our people. The miracle at the Red Sea completed the process begun by the Exodus from Egypt and prepared the Jews for the Giving of the Torah. By the same token, each person's individual "exodus from Egypt" is reinforced by his recognition of G-d's constant presence, a recognition of the kind represented by the Splitting of the Sea. This sense of G-d's presence brings about a renewed commitment to the Torah and its mitzvos. (From: Timeless Patterns in Time, Ed. by Eliyahu Touger, Adapted from Likkutei Sichos, Vol. I, pp. 135-137; Vol. III, Parshas Beshallah, pp. 876-880) - sichosinenglish.org

The presence of *Mashiach* is revealed on Acharon Shel Pesach, and this revelation has relevance to all Israel: Pesach is *medal eg.* "skipping over" (rather than orderly progress), and *Leil shimurim*, the "protected night." In general the mood of Pesach is one of liberty. Then Pesach ends, and we find ourselves tumbling headlong into the outside world. This is where *Mashiach's* revealed presence comes into play - imbuing us with a powerful resolution that enables us to maintain ourselves in the world. (Rebbe's Hayom Yom, Nissan - 23)

May it be G-d's will that through waiting and longing for Moshiach, expressed through our celebrating "Moshiach's banquet," we speedily merit the true and complete redemption. -The Rebbe

SHVI'I & ACHARON SHEL PESACH

Tuesday Evening, April 22

- **Candlelighting 7:12 PM**
Shehechyonu is not recited when lighting candles and at Kiddush.
- **Mincha 7:25 PM**
- **Farbrengen 10:30 PM**
*At the home of Rabbi and Mrs. Shusterman
303 N. Wetherly Dr.*

Wednesday, April 23

- Latest time for Shema 9:32 AM*
- **Shacharis 9:30 AM**
 - **Mincha 7:20 PM**
 - **Candlelighting 8:12 PM**
From pre-existing flame Shehechyonu is not recited when lighting candles and at Kiddush.

Thursday, April 24

- **Shacharis 9:30 AM**
(Yizkor)
- **Mincha 5:40 PM**

*Followed by Seudas Moshiach
Men and Women are invited.*

- **Yom Tov ends 8:12 PM**
Allow at least one half hour after the conclusion of Yom Tov for the Rabbi to re-purchase the Chometz.

DAILY MINYONIM

Shacharit: Mon-Fri: 6:00 AM & 7:30 AM
Sunday: 9:00 AM
Mincha/Maariv: 7:30 PM

SHABBAT PARSHAS ACHAREI
Shabbos Mevorchim
April 25, 2003 - Nissan 23, 5763

Candlelighting (Los Angeles): 7:15 PM
Friday Mincha: 7:30 PM
Early Mincha: 6:00 PM

LATEST SHEMA: 9:30 AM

SHABBAT MORNING

- **Tehillim 8:00 AM**
- **Shacharit 9:30 AM** followed by Kiddush & Farbrengen
- **Pirkei Avos 6:15 PM**
- **Mincha 7:00 PM** followed by Seuda Shlishit
- **Shabbat ends 8:15 PM**

Happy Birthday to Rabbi Reuven Mintz, Jerry Tannenbaum & Micheline Ben-Levy

Yartzeits: Issac Danon - Nissan 21, Morris Kravitz - Nissan 24.