

## Passover Feature

IN HONOR OF PASSOVER, WHICH COMMEMORATES THE ANNIVERSARY OF THE LIBERATION OF THE ISRAELITES FROM EGYPTIAN BONDAGE, THE LAS VEGAS ISRAELITE WILL PUBLISH A SERIES OF FEATURES. THIS YEAR THE PASSOVER FESTIVAL IS INAUGURATED AT SUNDOWN ON THE EVENING OF WEDNESDAY, MARCH 29 AND ENDS ON THURSDAY, APRIL 6.

### Passover Message

BY RABBI MENACHEM M. SCHNEERSON  
(LUBAVITCH MOVEMENT)

Pesach, the first and "head" of all our festivals, occupies a central place in Jewish life. The content of this festival: the liberation and selection of the Jewish people, in order to become a Torah-people; the manner in which the liberation was effected through obvious miracles, which confirmed clearly and obviously that G-d is not only the Creator of the world, but also its Master, and that Divine Providence reaches all parts and details of all the created universe—this is indeed "the great foundation and solid pillar of our Torah and our faith." Therefore, we recount the subject of Yetzias Mitzraim (the Exodus from Egypt) in our prayers every day, and several times a day, in order that these fundamental principles of our faith should illuminate and permeate our daily life.

It is understandable, therefore, why the festival of Pesach, in all its details, brings out basic features which are identified with Jews, Torah and Yiddishkeit, and which serve as fundamental teachings in the daily life of the Jewish people as a whole and of the individual Jew. Torah, Jews, and Yiddishkeit in general, as has often been discussed before, are not separate things, in that a Jew commits himself to Torah from time to time, or at certain times, and lives accordingly; but they are all one thing. In other words: In every detail of his being, both in regard to his body and his soul, as well as in all details of his daily life, a Jew must be permeated with Torah and Yiddishkeit.

One aspect of this concept is: Just as the Torah embraces the whole world, and as our Sages of blessed memory expressed it, namely, that the Torah is the Divine "blueprint" of the whole Creation with all its particulars, so also a Jew, even as an individual, through his Torah-true Jewish living, has an impact on the whole world. This means that a Jew must endeavor, and can indeed do and accomplish much, to the end that not only he himself, but also the world at large should attain perfection. This he accomplishes both directly and indirectly—through a full and all embracing Torah-life, thereby showing a living example of what should be a man's conduct in the daily life, thus eventually becoming a "light of the nations"—to illumine and guide the life-path of all the nations of the world.

Realizing how much his personal conduct in the daily life affects his own perfection, and that of his family, and of the whole Jewish people, and ultimately that of the whole world, it gives him special courage and powers to overcome all difficulties. For, of what significance can one's difficulties be in comparison with accomplishment of such scope and magnitude?

If in various periods of the past, one had to look for, and discover, the specific attribute of a Jew as "light of the nations," it had to be openly and clearly brought out in the time of the "birth" and beginning of the Jewish people "when Israel came out of Egypt," in a manner which should reach all nations, and in a matter which encompasses their whole life.

At that time, Jews were completely surrounded, swallowed as it were, by the non-Jewish world, and as the Torah declares: "To take out a nation from the 'inside' of a nation," from the midst of a mighty nation engulfing all nations.

Then came the first Divine commandment, addressed to the whole Jewish people, and to each individual, at the very beginning of the month of Geulo, Rosh Chodesh Nissan: "Withdraw (from idolatry) and take unto you a lamb for your families and offer the Passover (sacrifice)".

The commandment was to take a lamb which was the idol of Egypt, where idolatry was the basis of the whole way of life, as in the whole

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to Kiev.

Spokesman for the Soviet Jews, according to Yosef Yanich, Southeast regional director for the Congress, was Michael Radomyselsky, 24, of Kiev, a polygraph engineer who applied for an emigration visa to Israel last August and has been jobless since last September.

Radomyselsky, a graduate of the Special Polygraph Institute in Lvov, said that last Saturday, while there were no further arrests of young Jews attempting to enter the synagogue in Kiev, they were barred from approaching it by Soviet police linked arm in arm.

He read the following message:

"Dear Brothers and Sisters in America--  
"The Jewish holiday of Passover is approaching. All Jewish people will sit at special seders throughout the world as though we are one family.

"Our common special seder table stretches thousands of kilometers and is divided by land and water. But we are all together as one. We see the beautiful eyes of our Jewish sisters and feel the strong handshakes of our Jewish brothers. Your support gives us new strength.

"We shall read the Haggadah at a special table. The Haggadah teaches us to celebrate Pesach like our ancestors when they were slaves in the land of Egypt.

"But the history of Exodus is not only a history for us. It is a reality.

"They force us to forget our national traditions.

"They don't allow us to come to the synagogue on Shabbat.

"We cannot learn the basic Hebrew language and history of Israel.

"Many of us are in prison for wanting to world, and to abolish this idolatry.

This was to be done openly and demonstratively, so that everybody should know and ask questions about it; and the Jews did explain what it was all about.

In this way it was also impressed upon the Jews, and through them (as the "light of the nations") upon all the nations, that true Geulo, liberation from physical enslavement, is dependent upon liberation from spiritual enslavement.

Reflecting deeply on the content of the festival of Pesach, each year with the arrival of the days of preparation for Pesach, and especially during the days of Pesach itself, which "you shall celebrate as an everlasting ordinance, seven days," an observance lasting through all the seven days of the week, thus embracing the total life of a Jew in every situation in which he finds himself—

It refreshes and intensifies, all the details of Yetzias Mitzraim which a Jew has to realize in actual life. The gist of it is:

Withdraw, which—in the line of "turn away from evil"—means: To reject each and every idolatry, particularly the one that is dominant in one's time and place,

And take unto yourselves, which—in the line of "and do good"—means: Regardless of what one's way of life was heretofore, it is time to set out on a new road, the road of true freedom, namely, the way of the Torah and Mitzvoth (engraved—on the Tablets—read "freedom—through the Tablets), and to do this openly and with pride, with a raised arm, so that it will have the profoundest impact on the world, thus being the "light of the nations."

The actual experience of Yetzias Mitzraim in the daily life leads to personal Geulo, the ability to overcome and liberate oneself from all difficulties which hinder that attainment of one's personal perfection; and the personal Geulo becomes a prelude to, and part of, the general Geulo, the complete true Geulo of the whole Jewish people, when also the whole world will attain its true perfection, both in the area of withdraw—"to remove all idolatries from the earth," as well as in the area of take unto you bringing about the fulfillment of the prophecy, "The nations shall go by your light."

When "G-d will shine forth on you, and His glory on you will be seen."

And in fulfillment of the prayer of David, King of Israel, the "Sweetner of the Songs of Israel," uttered in behalf of all Jews and every Jew: "O, G-d make haste to deliver me to help me, make haste, O G-d,"

With the coming of our Moshiach very soon indeed.

go to Israel.

"In our modern Egypt, as thousands of years ago, we shall overcome our enemies.

"All Jews in the world --

"Shelach et ami -- Let my people go!

"L'shana hazot b'Yerushalayim -- This year in Jerusalem!"

LOS ANGELES--An unequivocal policy against religious and racial quotas in the admission process of graduate and professional schools was adopted by the Anti-Defamation League's National Executive Committee within recent weeks, according to Joshua Kheel, chairman of the League's Pacific Southwest Civil Rights Committee.

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