

# LAMPLIGHTER

23 Tamuz  
Pinchas  
**1043**  
13 July  
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## LIVING WITH THE TIMES

This week's Torah portion, Pinchas, describes the apportionment of the Land of Israel. The Torah states, "Through the lot shall the land be divided." The Talmud notes that the process by which the lots were drawn was neither arbitrary nor random; the miraculous Urim and Tumim, in the breastplate of the High Priest, guided the outcome. Rashi explains that not only was the portion of the Holy Land to be given to each tribe written on the lot picked for that tribe, but the lot itself spoke and announced the result. In other words, the division of the soon-to-be conquered Land of Israel was determined by G-d Himself.

The inheritance of the physical portion of land is symbolic of the spiritual inheritance of every Jew with which he is enjoined to fulfil his individual mission in life. Just as each of the Twelve Tribes was given a specific portion of land to live in and cultivate, every Jew is allotted his own spiritual realm to perfect.

Although a person might think he is free to choose his own spiritual portion, following whichever path in the service of G-d that appeals to his nature, the Torah teaches that this is not a matter of free will or logic, but is ordained by G-d.

Every Jewish soul has its own particular inclinations and disinclinations; some mitzvot (commandments) are easier to observe than others. The Talmud notes that many of our Sages were especially careful in their performance of one particular commandment. Although they certainly observed all 613 of the Torah's mitzvot, their performance of that one mitzva was especially praiseworthy. The exemplary observance of that one mitzva served as the conduit through which all other mitzvot flowed.

A person cannot choose his own spiritual bent; it is an integral part of his individual spiritual makeup. But how does one determine exactly which mitzvot are especially relevant to him? By objectively ascertaining those which he finds the hardest to do!

A person may safely assume that a given direction is his "inheritance" whenever the path seems strewn with obstacles and hindrances. In fact, the more important the mitzva, the harder the Evil Inclination tries to dissuade the person.

A lack of interest in a particular facet of Torah study or indifference to a certain mitzva indicates that it is precisely in these areas that special efforts must be made. In the merit of this effort, G-d grants the individual success in all other areas of his life as well.

*(Adapted from the works of the Lubavitcher Rebbe.)*

## The Daughters of Tselafchad

*By Yitschak Meir Kagan*

The Torah relates at length in the Parshah of Pinchas how the five daughters of Tselafchad (an Israelite who had died in the desert) understood that according to Torah law they could not inherit a portion of the land. In distress, they entreated Moses for an inheritance in Israel. Unable to answer them, Moses presented their case to G-d, and the Almighty then gave the law enabling the sisters to receive their rightful share of the Land.

Why did G-d wait for the bnos Tselafchad to present their case before teaching this law? The law of inheritance affecting Tselafchad's daughters could have been taught to Moses on Mount Sinai together with the rest of the Torah.

But the sequence was deliberate. Until the daughters of Tselafchad came forward, G-d did not alter the "status quo"; He did not remove the seemingly "impossible" obstacle to the sisters receiving a portion of the Holy Land. But when the Almighty saw, by the actions of the five sisters, that Jewish women sincerely and truly desired an inheritance in the Holy Land, then - He wrote a special chapter in the Torah through which Divine power was granted from that time on (and forever) enabling them to come to the "true peace and inheritance" of our Torah and our Land.

The question is often raised: If G-d wants us to fulfil His Torah and its precepts, why is the path to fulfilment obstructed by so many hindrances and difficulties? How is it even possible to be an observant Jew in today's environment?

The Almighty demands of us that we be a "Holy Nation," that we observe the Shabbat, eat Kosher and, in general, conduct our lives according to the guidelines of the Code of Torah Law. Yet, at the same time, G-d created and organized the universe in such a way that much of our day is preoccupied with material matters. We must work for a living; we must sow in order to reap. As a result, the man finds it extremely difficult to find free time to study Torah properly; the married woman feels she does not have enough time to devote to bringing up her children in the ways of the Torah; the single girl feels she cannot adequately prepare herself for the momentous task that lies ahead of establishing a Jewish home.

To these entreaties for help, these heartfelt cries that "we are excluded from taking our rightful share of our Torah inheritance," G-d responds as He did to Tselafchad's daughters. For the Almighty desires that Torah and its precepts should be precious and dear to the individual, and when one cries out with an anguished heart that he wants to fulfil G-d's laws -- then G-d changes the existing difficulties, He "changes the world," enabling the person to participate in that precept from which he previously felt excluded due to "impossible" hindrances.

# Slice of LIFE

## SALVATION FOR SLOVENIA

Several years before the fall of Communism, the Lubavitcher Rebbe began predicting its demise. He even told one Chabad Chassid, Professor Yirmiahu Branover, to prepare a housing development in Jerusalem for the new flow of immigrants that the Rebbe assured him would soon arrive. He said the coming year would be one of visible miracles and, lo and behold, against all odds and all the experts, it happened just as the Rebbe foretold. In 1991 the Iron Curtain quietly opened and hundreds of thousands of Jews poured out without a shot being fired or even one single protest march.

Among the nations demanding freedom was a small country wedged between Italy, Austria and Croatia called Slovenia. But when it did so, communist Yugoslavia immediately responded by declaring war. The situation was bleak for the new fledgling state. The massive Yugoslavian army was planning an air and ground attack replete with chemical warfare tanks and missiles to crush their frail adversary. But the salvation for Slovenia was to come from a

totally unexpected source.

It so happened that in Toronto, Canada lived a Slovenian Jew called Marian Furlan. He was married to a girl from Israel and one night the desperate Slovenian government contacted him through their Canadian ambassador, hoping that perhaps his wife could secure arms or ammunition through some Israeli connection. He replied that although he could not help them in that area, perhaps he could arrange a blessing from the Lubavitcher Rebbe.

Marian and his wife were not observant Jews but had begun to attend Torah classes in the Toronto Chabad House, and it was there that they heard about the Rebbe. Having heard that the Rebbe does miracles, and knowing that nothing short of a miracle would save Slovenia, they volunteered to ask the Rebbe for help.

They decided to travel to the Rebbe in Brooklyn and deliver two impassioned letters for help; one from the Slovenian ambassador and the other from the pastor of the Slovenian Church in Toronto. The pastor included in his plea a request to the Rebbe that he save Slovenia from Communism just as Moses saved the Jews from the evil nation of Amalek when they left the imprisonment of Egypt.

When they finally arrived at 770 Eastern Parkway - the Rebbe's headquarters, it was June 7, 1991, at 4 PM Slovenian time. The Rebbe heard the story and accepted the letters. He then gave his blessing to Slovenia that the fighting should cease and that there would be peace and prosperity. (According to one report he asked for the first name of the Prime Minister and his father's name in order to bless him as well.)

At the very moment the Rebbe was giving the blessing, Yugoslavian jets were already in the air only minutes away from the Capitol of Slovenia. Suddenly they received an order to return to home base. Unexplainably the Yugoslav government requested a cease-fire and granted independence to Slovenia. The date was Sunday June 7 shortly after 4 p.m.; the Rebbe's blessing saved an entire nation of non-Jews!

Shortly thereafter Slovenia printed a booklet in honour of their newly gained statehood. On the last page is written:

"A Slovenian Jew personally delivered to New York a number of letters from the Slovene community to the World Jewish Leader Rabbi Menachem Mendel Shneerson, and on the very day he blessed the Slovenian nation, hostilities ended."

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*The Lamplighter contains words from sacred writings. Please do not deface or discard.*

ISSUE 1043

## MOSHIACH MATTERS

Concerning the Era of Redemption we read (Psalm 126:2): "Our mouth will then be filled with laughter" The numerical value of the Hebrew word meaning "laughter" (s'chok) is 414; this is also the numerical value of the Hebrew words "Or Ein Sof" ("the Infinite Light"). This suggests that the inner meaning of the "laughter" is the revelation of G-d's light.

*(Likutei Torah, Bamidbar, p. 19d)*



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

## Greeting and Blessing:

I received your letter of the 19th of Tammuz, and I appreciate your thoughtfulness in writing to me in detail about our esteemed mutual friend. No doubt you have already heard from your patient, who has kept in touch with me.

I am most gratified to note the personal attention and concern you have shown towards your patient. There is certainly no need to emphasize to you how important it is for the patient - also therapeutically - to know that his doctor is taking a special interest in him. This is all the more important in a case of a sensitive person, and especially as our mutual friend is truly an outstanding person who lives by the Torah, and particularly, by the Great Principle of the Torah - V'Ohavto L'Re'acho Komocho [the commandment to love one's fellow Jew as one loves oneself].

The above, incidentally, is particularly timely in connection with the present days of the Three Weeks, which remind all Jews to make a special effort to counteract, and eventually eliminate, the cause which gave rise to the sad events which these days commemorate, and hasten the day when these sad days will be transformed into days of gladness and rejoicing.

Wishing you Hatzlocho [success] with this patient and all your patients, and in all your affairs.

With blessing,

5th of Tammuz, 5744 [1984]

## Greeting and Blessing:

I received your letter of June 28th, in which you write about your desire to convert and become a Jew.

It has often been explained that, actually, a gentile does not have to become a Jew in order to attain fulfillment through the Torah and Mitzvos [commandments], because He, Who gave the Torah with all its 613 Mitzvos to the Jewish people at the Revelation at Mt. Sinai, gave, at the same time, the Seven Basic Religious and Moral Laws for all humanity.

These are the so-called Seven Noahide Laws, with all their ramifications, which were originally given to the children of Noah, i.e., all humanity, and which are quite sufficient to ensure a truly human society, and fulfillment of every human being. Thus, there is no obligation on the part of any gentile to assume the responsibility of observing the whole Torah with all its 613 Mitzvos, except those specific basic laws with their ramifications, as mentioned above.

By way of illustration from the physical human body, where each limb and organ has its own particular function within the harmonious growth and development of the entire body, and this function is its actual fulfillment. There is no point in a leg, for example, desiring to become a hand and the like. Only in extreme exceptional cases are there situations when certain gentiles have a special relevance to conversion, but this is very exceptional from the viewpoint of the Torah.

At the same time, it is to be remembered that conversion is an irrevocable act. For once it is carried out in accordance with the prescribed laws of the Torah and one becomes a Jew, the person cannot change his mind afterwards. Therefore, one should approach this whole subject very, very seriously and earnestly, and be quite sure that this is his real desire. But, since a person cannot be absolutely objective where one is personally involved, it would be advisable for you to talk the matter over personally and in detail with a competent Orthodox Rabbi, who could further explain to you all that is involved.

At any rate, inasmuch as everything is by Divine Providence, and you have written to me on the subject, it is my duty and privilege to call your attention to the importance of the observance at this time of the said Seven Noahide Laws, one of which is also the matter of being kind and charitable to others - not only materially but also spiritually. This means to promote the said Seven Basic Laws with all their ramifications among the gentiles, both by precept and example, for we are assured that, "Words coming from the heart enter the heart and are eventually effective," especially when accompanied by a living example.

Wishing you Hatzlocho [success] in all the above.

With blessing,

## CUSTOMS CORNER

### Why do we stand during the "Shmona Esrei" prayer?

The Shmona Esrei (also known as Amida--or "standing") is said while standing because in the times of the Temple the priest stood while performing the service. Also, standing differentiates people from animals. When saying the Shmona Esrei with the proper concentration, we hope we appear before G-d as angels. Therefore, we stand with both feet together, to resemble one foot, because the angels are described as appearing one-legged.

## A WORD

*from the Director*

*This Shabbat we begin again studying Chapter 1 of Ethics of the Fathers. The very first directive it contains is as follows: "Be deliberate in judgment; raise up many disciples, and make a fence around the Torah."*

*It is axiomatic in Judaism that G-d observes the same mitzvot He commands the Jewish people (in the spiritual sense, of course). From this we understand that G-d Himself acts according to the above directive.*

*When we look at the degraded spiritual condition of our generation, it is tempting to judge it unfavourably. However, when we take into consideration the deeper causes and circumstances that have contributed to our present state of "twofold and doubled darkness," we come to a different conclusion. Instead of asking why we are not on a higher level, we wonder how we have succeeded in achieving anything positive at all!*

*Being "deliberate in judgment" then leads to "raising up many disciples." We must not be content with the number of Jews who already strongly identify with Judaism and are knowledgeable about Torah. Judging others favourably helps all Jews become "disciples," "Your children, the learned of G-d."*

*The next step involves making "fences around the Torah" (the various stringencies that safeguard the precise letter of the law). This allows every Jew an opportunity to begin or enhance his religious observance in a unique, personalized way. If an individual finds it difficult to start with one thing, there is always something else he can do to come closer to G-d!*

*May all of our resolutions for good lead to the ultimate "deliberation in judgment" - the coming of Moshiach and the Final Redemption - which will not be "in haste," but, as prophesied by Isaiah: "In ease and rest shall you be saved; in quietness and in confidence shall be your strength."*

*May it happen immediately.*

*J. I. Guterlich*

# IT HAPPENED *Once...*

## THE PACING, THE EXCLAMATION, THE CONFESSION

When Rabbi Schneur Zalman of Liadi began teaching the new path of Chabad Chasidism, he attracted many different types of individuals - some sincere and some not so sincere. The latter were attracted to the novel intellectual discipline introduced by the Rebbe, but not so interested in taking the difficult steps necessary to internalize the lessons for the sake of self-improvement.

One such young man was a businessman by the name of Shlomo Feigin. Though he was brilliant and enjoyed the intellectual challenge of the Alter Rebbe's teachings, sadly, his heart was not in it.

It happened once that Shlomo needed to take a business trip to Leipzig. Prior to his departure, he was summoned to appear before the Alter Rebbe. To Shlomo's surprise, the Rebbe wanted to hear his travel itinerary, and when the Rebbe heard that he was passing through the city of Karlin, he asked Shlomo to please pay a visit to the Rebbe's colleague, the saintly Rabbi Shlomo of Karlin, and convey his regards. Shlomo promised to fulfil the Rebbe's request.

Upon arrival at the home of Rabbi Shlomo of Karlin, Shlomo Feigin was shown to the waiting room, directly adjacent to the Rebbe's study. As he waited, he heard the Karliner pacing in his study.

After a minute or two, the door to the study swung open and Rabbi Shlomo walked out and began to pace in the waiting room. Suddenly, he stopped and loudly exclaimed: "Young man, young man, what will be if indeed there is a G-d in this world?"

The Rebbe then returned to his room. Shlomo Feigin, mesmerized by this strange scene, continued to wait.

A few minutes went by. The Karliner's pacing inside his office could again be heard in the waiting room. Again, the door swung open in a rush. Out came Rabbi Shlomo. Again came the pacing and exclamation: "Young man, young man, what will be if indeed there is a G-d in this world?!"

After this scene repeated itself a third time, Shlomo Feigin realized that this must be the reason for the Alter Rebbe's request that he visit the Karliner Rebbe. He was supposed to witness this scene. He left and resumed his journey to Leipzig.

Some time later, Shlomo Feigin's spiritual wellbeing took a major turn for the worse. He eventually succumbed to the promise of grandeur and power and forsook his faith. Highly gifted, he rapidly climbed the ladder of success until he was appointed to a high position in the Czar's government.

Years passed. Rabbi Shnuer Zalman had already passed on to his eternal rest. The government decided to build a highway that would

traverse the entire breadth of the land. To the chagrin of the Chabad community, the proposed road's route ran directly through the place where the Alter Rebbe's holy remains had been laid to rest.

The chasidim decided to use whatever influence they had to change the route. Inquiries were made, and it was discovered that the person in charge of the route was the apostate Jew Shlomo Feigin. The chasidim were greatly concerned. Would a former colleague turned outsider, a man like Shlomo Feigin, be sympathetic to this cause?

The venerable chasid Rabbi Moshe Vilenker, who years earlier had spent time together with Shlomo in the Alter Rebbe's court, was asked to intervene. An appointment was secured. The aged Rabbi Moshe sat down with Shlomo and explained the situation. Without hesitation, Shlomo promised to reroute the road. But he had one request of Reb Moshe: Could they sit together that evening and schmooze like times of old? Rabbi Moshe agreed.

During the course of their discussion, Shlomo confessed to something most personal: "You see all of my success, all of my wealth, all of my power? I cannot enjoy it. I constantly hear the words of Rabbi Shlomo of Karlin ringing in my head 'Young man, young man, what will be if indeed there is a G-d in this world?!' and it kept me from getting lost in worldly pleasures and from straying off the path completely, it gave me the opportunity and the chance to be able to return back to my roots"

## Thoughts THAT COUNT

My sacrifice...you shall observe to offer to Me in its time (Num. 28:2)

The Hebrew word used here for "observe" is often used to imply hopeful anticipation of a future happening. Though we do not have the opportunity to observe the laws of sacrifice while in exile, our constant anticipation and hope for the rebuilding of the Temple gives us a portion in the sacrifices which were previously offered there. (*Sefat Emet*)

It is a continual burnt offering which was offered at Sinai (Num. 28:6)

A continual burnt-offering hints to the "hidden love" which every Jew has. This love is continuous, it never ceases. (*Ohr HaTorah*)

The land shall be divided by lot. (Num. 26:55)

The Land of Israel has different areas: mountains, valleys, fields, orchards, etc. When one person received his share in the mountains and another person in a valley, or one received cornfields and another received orchards, this reflected the person's individual relationship to the spiritual Land of Israel. This means that each person has something unique that relates specifically to him in his spiritual service. (*Likutei Sichot*)

### CANDLE LIGHTING: 13 JULY 2012



BEGINS		ENDS
5:00	MELBOURNE	6:01
5:03	ADELAIDE	6:02
4:52	BRISBANE	5:47
6:18	DARWIN	7:10
4:49	GOLD COAST	5:45
5:11	PERTH	6:09
4:45	SYDNEY	5:44
4:50	CANBERRA	5:50
4:42	LAUNCESTON	5:46
5:04	AUCKLAND	6:04
4:51	WELLINGTON	5:55
4:37	HOBART	5:42
4:47	BYRON BAY	5:43

### CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS PINCHAS  
24 TAMUZ • 14 JULY

FRIDAY NIGHT:	CANDLE LIGHTING:	5:00 PM
	MINCHA:	5:10 PM
	KABBOLAS SHABBOS:	5:40 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:59 AM
	THE MOLAD FOR THE MONTH OF MENACHEM	4:50 PM
	AV IS THURSDAY JULY 19: 12:29 AND 6 CHALAKIM AM	
	MINCHA:	5:00 PM
	SHABBOS ENDS:	6:01 PM
WEEKDAYS:	SHACHARIS MON-FRI:	9:15 AM
	MINCHA:	5:10 PM
	MAARIV:	6:00 PM