

# LAMPLIGHTER

13 Tammuz  
Parshas Pinchas

1147

11 July  
5774/2014

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

## LIVING WITH THE TIMES

This week's Torah portion, Pinchas, discusses how the land of Israel was apportioned among the tribes: "The land will be divided for an inheritance...to the large tribe you will give the more inheritance, and to the small you will give the less inheritance... nevertheless, through the lot the land will be divided."

From these verses we see that the land of Israel was divided up in two distinct ways: first, according to the logical, particular needs of each tribe, and second, according to lot.

The Book of Joshua mentions yet another method by which it was determined where each tribe dwelt -- "according to the word of G-d."

The High Priest, through his gift of prophecy, would consult the miraculous Urim and Tumim on his breastplate to ascertain the portion of each tribe.

Interestingly, each of these three methods yielded exactly the same result!

For the inheritance of each tribe, and by extension, every Jew, is Divinely determined and carries deep spiritual significance.

Each way of apportioning the land, therefore, whether logically acceptable to the rational mind or supernatural, was but one means of determining the underlying absolute truth.

But if all three methods led to the same outcome, why does the Torah conclude that "nevertheless, through the lot shall the land be divided"?

The answer lies in the fact that these words refer not only to the first apportionment of land in the time of Moses, but to the division of the land among the entire Jewish people that will take place in the Messianic Era, when all Jews will return to the Holy Land.

At that time, may it come speedily, the land will be divided solely according to Divinely-ascertained lot, and not according to any other method.

The underlying principle behind the terms "inheritance" and "apportionment" is that a Jew can take a plot of ground that was formerly pagan and elevate it into "the land upon which the eyes of G-d perpetually gaze."

The power to make such a transformation can come only from G-d, as He is the only One capable of effecting such a radical change. Indeed, according to human logic and understanding, such a transformation would be impossible!

Thousands of years ago, the first division of land was carried out in a manner in which G-d's supernatural Will was clothed in human understanding.

In the Messianic Era, the G-dliness hidden within all of creation will be uncovered, obvious to the human eye; there will be no need to resort to our limited understanding to arrive at ultimate truth.

At that time, therefore, the land of Israel will be apportioned solely according to Divine lot.

*Adapted from a talk of the Rebbe, Parshat Balak, 5751-1991*

## To Know Is To Do

By Yitschak Meir Kagan

Moses, Aaron and the Elders stood, weeping with despair, not knowing what to do, as Zimri, a prince of the tribe of Shimon openly defied G-d's laws of morality. With them stood Pinchas, a grandson of Aaron (from his son Elazar). Pinchas saw that the leaders were silent, yet he did not hesitate. Courageously, he re-minded Moses of the law which the latter seemed to have forgotten -- that under those circumstances, one who is "jealous" of G-d's honour may execute the offender. Moses replied "Let the reader of the letter be the one to deliver it," meaning, "You are the one who has remembered and reminded us of the law. You be the one to carry out the verdict." Pinchas did, and earned a great spiritual reward for averting G-d's anger against His people.

Pinchas was not only junior to the leaders in age but also in learning. Moses would first study and teach the Torah with Aaron, then with Aaron's sons Elazar and Itamar (in Aaron's presence), then with the seventy elders, and finally with all the people. So Pinchas, unlike his more fortunate father and grandfather, only studied the Torah together with all the people. Yet when Torah-law demanded action, Pinchas did not indulge in rationalization; he did not say, "There must be a good reason why Moses, Aaron and the elders -- who surely know Torah better than I -- are silent." No! Respectfully, yet boldly, he spoke up; he took decisive action with great self-sacrifice -- and he saved Israel.

To know is to do: If one becomes aware of a Torah-teaching that he can implement, let him do so! If one witnesses an injustice or an act of immorality against which Torah demands a protest or corrective action, let him speak up, let him act! If he sees that the accepted leaders are silent and inactive, let him realize that this may have happened in order that he should earn a special Divine reward. (As in the case of Pinchas; G-d caused it to happen that Moses should forget the law, providing Pinchas with the opportunity to act, and earn G-d's reward of the Kehuna -- priesthood.) For in the Almighty's plan for the universe each individual has certain precepts, certain opportunities for Torah-action, which are destined to be presented to him -- and to no one else -- for fulfilment.

If, therefore, one notices that no one is taking action in a situation that he has come across, this may be because it is his precept, for him alone to fulfil.

# Slice of LIFE

## SENSITIVITY IN THE WEE HOURS

*Rabbi Z.M. Steinmetz (Hebrew poet  
"Zvi Yair" 1915-2005) told:*

A family crisis had arisen in the home of my relatives, not-so-distant-cousins who lived in South America. Their daughter had met and fallen in love with a young man and the two wished to marry. But the woman's parents were vehemently opposed to the match since the man came from a non-religious background and did not lead a Torah-observant life. Although the young man declared his willingness to begin to observe the laws and customs of Torah, the entire family, extended family, and circle of friends were united against the woman's choice.

The young woman grew increasingly bitter over the fact that all those dear to her had closed ranks against her. She felt that her entire world had conspired to deprive her of her happiness. The situation continued to worsen, as both daughter and parents became more and more enraged over the other's 'betrayal.' Finally, they struck a deal: the case would be brought to the Lubavitcher Rebbe. Although the family did not count themselves among the Rebbe's chasidim, both the young woman and her parents

held the Rebbe in high regard and felt they could trust him. Both parties agreed to do as he would advise. As the 'Lubavitcher' in the family, I was asked to accompany the young woman to her audience with the Rebbe.

In those years, the Rebbe would receive people three nights a week, beginning in the late evening and continuing through the night. Often, the final visitor would depart at dawn.

We entered the Rebbe's room close to 3:00 a.m. First, the Rebbe and the young woman conducted a brief search for a common language: she had Spanish; the Rebbe tried Yiddish, Hebrew, English, Russian and French. They finally settled on German. As the young woman told her story, I could hear the frustration in her voice: "I don't understand what they want of me," she said. "My friend has promised to lead a Torah-true life. I know that he is sincere. Why is everyone so set against us?"

"He may be sincere," said the Rebbe, "but of what value is his declaration if he does not know what he is committing himself to? You know, according to the law, a signed blank check is worthless, even if the holder fills it in for a single cent -- one cannot legally obligate oneself without knowing what the obligation consists of. Living one's life in accordance with the Torah's precepts is a most demanding challenge for anyone, but it is even more difficult for someone who has not been raised that way."

"But he is willing to learn," said the young woman.

"Learning alone is not enough," replied the Rebbe. "One may study and accept Torah with the best of intentions, but applying it to day-to-day life is quite another matter. This is what I suggest: let your friend live with a Torah-observant family for several months. Let him study, but let him also experience firsthand what such a commitment entails on a day in, day out basis, from the Modeh Ani prayer upon opening one's eyes in the morning to the reading of the Shema before going to sleep. If he still declares his desire to lead a Torah-true life, I give my wholehearted blessing to your life together."

The young woman left the Rebbe's room with a lightened and joyful heart, and I remained to discuss several personal matters with the Rebbe. But the Rebbe immediately told me to call her back in, explaining: "I do not want her to think that we are discussing her behind her back."

It was three o'clock in the morning, and the Rebbe had seen dozens of people in the course of the night. Yet he was sufficiently attuned to her feelings to discern her sense of alienation and abandonment and to pick up on her notion of a 'conspiracy' against her. So although the issue had been resolved to her satisfaction, and although she would not in any case understand the Yiddish in which we spoke, he refused to speak with me without her being present in the room.

Published by **The Chabad House of Caulfield**  
in conjunction with the  
**Rabbinical College of Australia and N.Z.**

Editor: Yosef Y. Kasle  
P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA

Email: lamplighter@rabbinicalcollege.edu.au

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

ISSUE 1147

## MOSHIACH MATTERS

In this week's Torah portion we read, "G-d said... 'take the sum of all the congregation of the Children of Israel from 20 years and upward.' " (Num. 26:1,2) The Midrash explains that the Jewish people have been counted nine times; the tenth and final census will be taken in the Messianic Era. This will be done either by 1) Moshiach - according to the Aramaic translation and commentary of Rabbi Yonatan ben Uziel, or 2) by G-d Himself - according to the Midrash.



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the Grace of G-d  
10 Kislev, 5714 [November 17, 1953]  
Brooklyn, N.Y.

## Greeting and Blessing:

...Our Sages said that 'Each and every soul was in the presence of His Divine Majesty before coming down to this earth,' and that 'The souls are hewn from under the Seat of Glory.' These sayings emphasize the essential nature of the soul, its holiness and purity, and its being completely divorced from anything material and physical; the soul itself, by its very nature, is not subject to any material desires or temptations, which arise only from the physical body and 'animal soul.'

Nevertheless, it was the Creator's Will that the soul - which is truly a 'part' of the Divine Above, should descend into the physical and coarse world and be confined within, and united with, a physical body for scores of years, in a state which is absolutely repulsive to its very nature. All this, for the purpose of a Divine mission which the soul has to fulfill: to purify and 'spiritualize' the physical body and the related physical environment by permeating them with the Light of G-d, so as to make this world an abode for the Shechinah. This can be done only through a life of Torah and Mitzvoth.

When the soul fulfils this mission, all the transient pain and suffering connected with the soul's descent and life on this earth are not only justified, but infinitely outweighed by the great reward and everlasting bliss which the soul enjoys thereafter.

From the above one can easily appreciate the extent of the tragedy of disregarding the soul's mission on earth. For in doing so one condemns the soul to a term of useless suffering not compensated for, nor nullified by that everlasting happiness which G-d had intended for it. Even where there are brief moments of religious activity in the study of the Torah and the practice of the Mitzvoth, it is sad to contemplate how often such activity is tinted by the lack of real enthusiasm and inner joy, not realizing that these are the activities which justify existence.

Aside from missing the vital point through failure of taking advantage of the opportunity to fulfil G-d's Will thus forfeiting the everlasting benefits to be derived therefrom, it is contrary to sound reason to choose that side of life which accentuates the enslavement and degradation of the soul, while rejecting the good that is inherent in it, namely, the great ascent that is to come from the soul's descent.

It will now become eminently clear what our Sages meant when they said, 'No man commits a sin unless he was stricken with temporary insanity.' No profound thinking is required to realize that since 'life is compulsory,' and since the soul which is a 'part' of the Divine Above is compelled to descend into 'a frame of dust and ashes', the proper thing to do is to make the most of the soul's sojourn on earth; only a life, in which every aspect is permeated by the Torah and Mitzvoth, makes this possible.

It is also abundantly clear that since G-d, who is the essence of goodness, compels the soul to descend from its 'sublime heights to the lowest depths,' for the purpose of the study of the Torah and the fulfilment of the Mitzvoth - how great is the value of Torah and Mitzvoth.

Furthermore, the descent of the soul for the purpose of ascent shows that there is no other way to obtain the objective except through the soul's descent to live on this earth. If there were an easier way, G-d would not compel the soul to descend from the sublime heights of the Seat of Glory down to this nether world, the lowest of all worlds.

For only here, in the lowest depths, can the soul attain its highest ascent, higher even than the angels, and as our Sages say, 'The righteous precede the foremost angels.'

Reflecting upon the greatness of the Torah and Mitzvoth, specifically pertaining to this life, reflecting also that the Torah and Mitzvoth are the only means to attain the soul's perfection and the fulfilment of the Divine purpose, one will experience a sense of real joy at his fate and destiny, despite the many difficulties and handicaps, from within and without, which are inevitable on this earth. Only in this way can one live up to the injunction: 'Serve G-d with joy,' which the Baal-Shem-Tov made one of the foundations of his teachings, and which is expounded at length in Chabad, and pointed out by its Founder, whose Liberation we commemorate on the 19th day of Kislev, in his monumental work, the Tanya (chapters 26 seq., 31 seq.).

With blessing,  
M. Schneerson  
(Excerpt from a letter)

## CUSTOMS CORNER

### The Musaf Prayer

The Musaf prayer is an additional prayer that we recite on the Shabbat as well as on the holidays. It corresponds to the extra sacrifice that was offered in honour of these special days.

The following are some of the laws of the Musaf prayer:

- Ideally the Musaf should be recited before the end of the seventh "seasonal hour" of the day, because the Musaf sacrifices were supposed to have been brought by that time. If one missed this time frame, however, one may still pray Musaf until sunset.
- If one neglected to pray Musaf and night has fallen, one can no longer make it up. This is unlike the regular daily prayers, which can be made up in certain circumstances.
- One who mistakenly recites the regular amidah in the place of Musaf has not fulfilled his obligation and must pray again.
- One who prays Musaf before Shacharit (the morning prayer) has fulfilled his obligation, but one should not choose to do this in the first place.
- It is forbidden to have a full meal before Musaf, but it is permitted to have a snack.
- On Shabbat or Yom Tov, if one wishes to eat something before Musaf, one must make *Kiddush* before partaking of any food.

# A WORD

from the Director

*This Shabbos we learn the sixth chapter of Pirkei Avot. In it we find the words, "Whoever repeats a thought in the name of the one who said it brings redemption to the world-as it says in the Megillah (Esther 2:22) 'And Esther told it to the king in Mordechai's name' and because of that the Jews were saved."*

*The Rebbe explains this Mishnah most beautifully. "The one who said it" refers to G-d. This means that when we are involved in studying the Torah, from learning the Hebrew alphabet to the most esoteric, mystical concepts, we need to keep in mind that all of this is part of G-d's Torah.*

*What comes out of educating oneself in this manner? "He brings redemption to the world." The Hebrew word for "world" is from the same root as concealed and hidden. When we learn Torah in this manner, we take the cover off the G-dliness that is in this world, thus bringing a level of redemption into the world.*

*Another way of looking at the Mishnah is that "whoever repeats a thought in the name of the one who said it" means that a Jew should train himself to see in everything in the world "The One who says it"-G-dliness. When he goes beyond his natural tendencies and sees that which exists above nature he reveals that everything was created by G-d. Through this behaviour, a Jew brings redemption to the world, for he redeems the world from the concealment and hiddenness in which it is masked.*

*The last part of the Mishnah, "And Esther said to the king in the name of Mordechai" is also quite significant. For it teaches us that this type of behaviour applies even when we find ourselves in a setting like that of the times of King Ahasuerus, an era when the world was entirely hidden by nature.*

J. I. Gutnick

IT HAPPENED *Once...*

TO MEASURE A MEASURE

Once a month, on the day preceding Rosh Chodesh, one of the great chasidic leaders and the rabbi of the town, Rabbi Menachem Mendel of Rimminov, was accustomed to send two rabbinical supervisors to make the rounds of every store in town to check the accuracy of their weights and measures (see Deut. 25:13-16 as to the importance of this-ed.). Occasionally he would delegate this task to his faithful and brilliant attendant (and eventual successor!), Rabbi Tzvi-Hirsh Kohen.

One time, R. Tzvi-Hirsh, along with his partner, found an invalid measure in the store of a very wealthy man, who also had a background in Torah study and fancied himself to be somewhat of a scholar. When R. Tzvi-Hirsh rebuked him about possessing such a measure, he replied coolly that it was of no consequence because he didn't use this particular measure for buying or selling.

R. Tzvi-Hirsh quickly responded by quoting the Talmud (Babba Batra) that it is forbidden to maintain an inaccurate weight or measure in one's house even if it is used only as a receptacle for urine!

To this the rich man remarked with disdain, "Is also Shaul among the prophets?" (see I Sam 10:11) - "Does also Hirshel rule on Jewish law?" Rabbi Tzvi-Hirsh remained silent; he simply took the measure in question and crushed it under his boot.

When his emissaries returned to the Rebbe, he asked R. Tzvi-Hirsh if he found the weights and measures to be accurate. R. Tzvi-Hirsh replied briefly, "Yes. Everything is as it is supposed to be," concealing from the Rebbe what had happened in the shop of the wealthy merchant, to prevent any suffering that might occur to him as a result of the Rebbe's focused disapproval.

But then the Rebbe asked the other rabbi also for a report, and he related the whole incident in the store of the wealthy merchant.

Immediately the Rebbe summoned one of his other aides, and ordered him to announce that at a certain hour the Rebbe would be giving a special lesson in the synagogue and that everyone should attend. He instructed him to knock on the doors of all the householders to inform them, except for the door of this particular rich man.

All the community dutifully gathered in the shul, and the Rimminover addressed them at length about the importance of the commandment of having and maintaining accurate weights and measures.

Word quickly filtered out to the wealthy shopkeeper about what was taking place in the shul where everyone was except him, and he became overcome with fright as he realized that the reason the Rebbe was raising this furore was solely because of him. He ran to the shul, and immediately upon entering removed his shoes, as a sign of submission and remorse. He begged Rabbi Mendel for forgiveness.

The Rebbe agreed to forgive him, with the condition that he donates fifty gold ducat coins to a worthy charitable cause. He also added: "You belittled R. Tzvi-Hirsh's attainments in Torah knowledge. I say to you that who knows if even the head of the Heavenly yeshiva that you will attend after 120 will be able to match him!"

Interestingly, while the Rebbe was delivering his talk, before the wealthy merchant arrived, people noticed that R. Tzvi-Hirsh's lips were moving unceasingly, although no one could overhear his words. After the incident was over they asked him what he had been saying. He replied that he had been praying over and over that the shopkeeper would arrive to appease the Rebbe in time to avert punishment.

Source: Translated-freely adapted by Yerachmiel Tilles from *Sipurei Chasidim-Torah (#521)* by Rabbi S. Y. Zevin.

Biographical notes:

Rabbi Menachem Mendel of Rimminov [?-19 Iyar 1815], was an important Rebbe in the third generation of hassidism. He was a main disciple of the Rebbe Elimelech, and many rebbes of the succeeding generation studied with him. His teachings are collected in *Menachem Zion* and other works.

Rabbi Zvi Hirsh of Rimminov [1778-29 Cheshvan 1847] was the attendant of the well-known Rebbe, R. Menachem Mendel of Rimminov, and subsequently his successor. He had a reputation as a miracle worker. Some of his teachings are collected in *Mevasser Tov* and in *Be'erot HaMayim*.

Thoughts THAT COUNT

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

The Hebrew word used 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*)

Let the L-rd, G-d of all living souls, appoint a man over the congregation (Num. 27:16)

Such was Moses' plea before G-d: Our Father, as You are the G-d of all living souls - to the righteous and evil alike - so may You please grant Your people a leader who will deal fairly with "all living souls" who will love each Jew equally. (*Rabbi Levi Yitzchak of Berdichev*)

CANDLE LIGHTING: 11 JULY 2014

BEGINS		ENDS
4:58	MELBOURNE	6:00
5:01	ADELAIDE	6:01
4:50	BRISBANE	5:46
6:17	DARWIN	7:09
4:48	GOLD COAST	5:44
5:09	PERTH	6:07
4:43	SYDNEY	5:42
4:48	CANBERRA	5:48
4:39	LAUNCESTON	5:44
5:02	AUCKLAND	6:02
4:49	WELLINGTON	5:53
4:34	HOBART	5:40
4:46	BYRON BAY	5:42
6:58	SINGAPORE	7:48



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS PINCHAS

13 TAMMUZ • 11 JULY

FRIDAY NIGHT:	CANDLE LIGHTING:	4:58 PM
	MINCHA:	5:05 PM
	KABBOLAS SHABBOS:	5:40 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:59 AM
	MINCHA:	4:55 PM
	SHABBOS ENDS:	6:00 PM
WEEKDAYS:	SHACHARIS:	SUN-FRI: 9:15 AM
	MON-FRI:	8:00 AM
	MINCHA:	SUN-MON, WED-THURS: 5:05 PM
	TUE:	4:55 PM
	MAARIV:	SUN-MON, WED-THURS: 5:55 PM
	TUE:	5:50 PM (FAST ENDS 4:59)