

LAMPLIGHTER

23 Tammuz
Parshas
Pinchas
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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 not random; the miraculous Urim and Tumim, in the breastplate of the High Priest, guided the outcome.

The famous commentator 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 Road to Peace

By Tali Loewenthal

We the Jewish people want peace; we believe that peace is one of the greatest goals in life. The Sages tell us that the Torah was given in order to bring peace into the world. The concept peace means, of course, a pleasant and positive atmosphere, where there is nothing harsh. And yet the concept of the "covenant of peace," which we find in this week's Torah reading, was a reward for Pinchas, the grandson of Aaron, following his forceful action at the end of the previous week's reading.

There we read that a Shimonite prince was publicly cohabiting with a gentile woman. Moses and Aaron were weeping, they felt powerless, but Pinchas took action. He was a strong man, a zealot. But does that action express the virtue of peace? Yet G-d says that in reward for his action "I give him My covenant of Peace."

The Sages tell us that Pinchas lived very long and was the same person whom we meet in the Book of Kings, named Elijah, who is the subject of this week's haftorah. In the haftorah, he is also seen as a zealot. He sees the moral and spiritual weakness of the Jewish people of his time and is deeply upset about it. He travels through the desert back to Mount Sinai where the Torah was given, as if to meet more directly with the Divine, and he declares that the Jewish people are not keeping their Covenant with G-d.

On the one hand, Pinchas or Elijah was a critic, who could see the negative aspects of people's behaviour and tried to take action against them, as in the case of Pinchas or as in Elijah's contest with the Priests of Baal on Mount Carmel.

On the other hand, G-d gives him the Covenant of Peace, which implies seeing people in a positive way. The Torah also says that Pinchas is given the role of being a kohen (priest). The kohen is described as a man of kindness, like Aaron, the first kohen, who saw the good in everyone.

Similarly in the case of Elijah; The Sages tell us that because Elijah complained that the Jewish people are not keeping their Covenant, for all time he is present at every Brit Milah, when a Jewish boy enters the Covenant of Circumcision. He is able to see that indeed the Jewish people are keeping the Covenant. Hence at a Brit Milah a chair is set for Elijah the Prophet.

The Lubavitcher Rebbe comments that, like Pinchas and Elijah, we have to be able to combine two contrary aspects. On the one hand, to be able to act firmly when necessary, to put right that which is wrong, or to protect from danger. On the other, to be able to see the goodness in a person, his or her potential, their positive achievements. A further step is when these two approaches are combined: by seeing the goodness in a person, one helps them to put right that which needs correction. The two features of Pinchas and Elijah respectively, become one.

This is the road to genuine peace. Hence the Sages tell us that Elijah will usher in the Redemption, the time of ultimate peace, in which everything negative will be transformed to good. Then the enemy of every kind - in Hebrew, oyev - will be transformed to ohev, friend. Then indeed there will be peace...

Slice of LIFE

Mr. Brown (not real name), a sixty five year old, Five foot three bespectacled Jew was in a big dilemma and was beginning to get depressed.

For over twenty years his mini-market had been successful. It was in a completely Jewish area and his clients were steady. But then they began either moving or dying out; The Goldmans, the Bernsteins, the Fishers; his best customers were gone, more were preparing to exit and blacks began to move in and he didn't know any of them. His mood dropped, the merchandise wasn't moving off the shelves and when it did he didn't bother to renew it he felt out of place and was losing his desire to wake up in the morning. Things looked bad.

He didn't want to leave, or retire. He had built this store up from nothing but he also felt too old to begin somewhere else anew.

Then one day he opened his newspaper and there was a picture and an article about a Rabbi in Brooklyn called the Lubavitcher Rebbe. According to the article this Rabbi did miracles and gave advice to people.... all for free. He decided to give it a try.

He wrote down the address, took the subway, got off at Kingston and Eastern Parkway, walked up the subway stairs to the busy street and then to the large red-bricked headquarters of the Lubavitcher Chassidim, 770 Eastern Parkway.

Bearded young men with pleasant eyes were bustling around in the halls and the song of Torah-learning in the adjacent rooms filled the air. Someone shook his hand, three people said 'Shalom Alechem' and in no time he was in the office making an appointment, in three weeks he would

have a private audience. His mood already began to lift..... there was hope!

Three weeks passed like days. His appointment was scheduled for eleven P.M, he arrived at ten but it wasn't until three in the morning that his turn came. He entered and closed the door behind him.

The Rebbe's large room was brightly lit and unusually quiet. Full bookshelves lined the walls. The Rebbe was seated behind a large, mahogany desk with a few stacks of letters books and papers on the desk before him.

Mr. Brown handed him the letter he had prepared. The Rebbe took it, read it carefully, looked up and asked quietly. "Do you want to leave the store or not?"

Mr. Brown began to explain the pros and cons but when he finished the Rebbe again looked at his letter and asked, "But what do YOU want? Do you want to leave or not?"

"No!" Mr. Brown answered as emphatically as he could. "I don't want to leave. I want to stay. But I'm afraid." The Rebbe waited for him to continue.

"I'm afraid of the violent people moving in the neighbourhood and I'm afraid there won't be any customers left. But I don't want to leave. That's why I'm here."

The Rebbe looked at him earnestly, smiled and said. "There is nothing to be afraid of. Don't be afraid of the people. And don't worry about making money; you can make money there also. May G-d bless you and give you much success and good news."

Mr. Brown returned home a new man. He told his wife what the Rebbe had said and early the next morning he went down to the store, began to order new stock, clean the place up and even paint a little. In a week he reopened and sure enough, little by little people began to trickle in. There were more Jews left than he thought and the new neighbours

were friendly and even wanted to buy kosher products. Everything seemed to be working out...

Until...the robbery.

Mr. Brown's picture was in the newspaper! The caption read 'Rabbi Routes Robbers' and there was a picture of him in his mini-market with two huge policemen pointing at the bullet holes in the ceiling followed by an interesting story.

Yesterday night he had just emptied the cash-register and was about to come from behind the counter and close up when two huge men suddenly pushed their way in and closed the door behind them.

One pulled out a gun while the other leaned over the counter and opened the cash register. When they found it empty they began pounding and kicking the counter and even tried to reach over and grab him. But Mr. Brown just took a step back out of their reach and emphatically declared, "Get out of here, the both of you or I'll call the police! You aren't getting a penny!!"

One of them, to prove he meant business, pointed his gun in the air, fired two shots then pointed it at him and began screaming, "Give the money or I'll kill you." But it didn't work. Mr. Brown didn't budge. Exactly the opposite, he calmly shook his head no and the robbers got scared. People were gathering outside the door and in the distance a police siren was heard. The robbers looked at one another, pushed open the door knocking a few people over as they went, and fled.

The article concluded with a quote from Mr. Brown explaining how he kept his cool in the face of death;

"Was I afraid? Not at all! I just did what that Lubavitcher Rebbe said. He said that I shouldn't be afraid. So I wasn't afraid. See! He was right! There was nothing to be afraid of! And now my market is famous!!"

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Editor: Isaac Hilel
P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA

Email: lamplighter@rabbinicalcollege.edu.au

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ISSUE 1199

MOSHIACH MATTERS

Regarding the days of Moshiach, it is said, "And I will take away the heart of stone out of your flesh" (Ezekiel 36:26)- specifically a heart of stone, and not a brain of stone, for it is very difficult to change the heart of stone before the days of Moshiach. Changing the heart is something that depends upon Moshiach. In contrast, it is possible to prepare the brain even today - through our divine service during the time of the exile. Therefore, we talk about such lofty matters in order to remove (at least) the brain of stone. *(The Lubavitcher Rebbe, second night of Passover, 1963)*



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

26th of Tammuz, 5733 [1973]

I was pleased to receive your letter of 18th of Tammuz, following our conversation when you visited here. May G-d grant that just as your letter included good news, so should you be able to continue reporting good news in the same vein and in a growing measure.

You mention that you had some questions and doubts. Of course, one must not feel any shame in asking for clarification, and certainly one should not keep any doubts within oneself, but should seek answers. However, there is only one condition: Whatever the questions and doubts may be, this must not affect a person's simple faith in G-d and in His Torah and mitzvot [commandments], even if the answers have temporarily eluded him. This condition goes back to the day when the Torah was received at Sinai on the principle of "naaseh" [we will do], before "v'nishmah" [we will understand], the guiding principle for all posterity. The "naaseh," the doing, follows "v'nishmah," the understanding, for G-d, the essence of goodness, desires us to follow the path of Truth on the basis of faith, and then to follow it up with knowledge and understanding. For only then is the whole person involved in serving G-d to the fullest capacity.

One must always bear in mind, however, the limitations of the human intellect in general, and particularly in relation to the area of G-dliness, which is essentially beyond human comprehension. By way of analogy, even within the realm of human intellectual achievement, a small child cannot possibly comprehend an advanced mathematical or scientific formula conceived of by a great professor, although the latter was a small child at one time, and the former could one day even surpass the intellectual prowess of the professor. The relationship between the human mind and the Divine mind is quite different, for it is a difference not in degree, but in kind. It is the difference between a created being and its Creator. Therefore, the Torah and mitzvot, which are G-d's Wisdom and Will, can at best be comprehended in only a limited fashion. A person is welcome to inquire and probe to the extent of his capacity, but, as above, he must not lose sight of the basic condition of doing and then learning in order to understand.

What has been said above is especially pertinent in the present Three Weeks, which commemorate the destruction of the Beis Hamikdash [Holy Temple] and our Exile. For, as we say in prayer: "Because of our sins we have been exiled from our land." Hence, every one of us must do our utmost to rectify and reverse the cause of our Exile by studying more Torah and doing more mitzvot, and spreading them throughout the environment. Thus we hasten the reversal of the effect of the sins, and bring about the fulfillment of the Divine prophecy that these days shall be converted into days of joy and gladness, with our true and complete Redemption through our righteous Moshiach.

CUSTOMS CORNER

If we have a question in Jewish law, how many rabbis can we consult?

If we have consulted a rabbi and he has forbidden a certain matter in question, we are not permitted to consult another rabbi about the same question, unless we first advise him of the decision of the previous rabbi. (Kitzur Shulchan Aruch)

A WORD

from the Director

This week we begin, once again, to read on Shabbat afternoons Pirkei Avot (Ethics of the Fathers). The first Mishnah in the chapter reads:

"Moses received the Torah from Sinai and passed it on to Joshua; Joshua to the Elders; the Elders to the Prophets; the Prophets passed it on to the Men of the Great Assembly."

We can learn many lessons about positive character traits from this one statement. If this list was written merely for the purpose of describing the chain of tradition, a more detailed list would have been appropriate. However, each individual or group mentioned teaches us a lesson on how better to forge a relationship with the Torah.

Moses represents both humility and pride. Although it says that he was "more humble than any man on the face of the earth," at the same time he was the epitome of strong leadership. Joshua exemplifies complete and total devotion. One must be completely devoted and committed to learning Torah and observing its laws.

The Elders represent cultivated wisdom and maturity. The complete devotion that Joshua represented must be nurtured through study.

The Prophets teach us how to discipline our thinking processes so as to reflect our spiritual values.

The Men of the Great Assembly reveal to us the ability to see G-dliness and holiness in the time of exile.

Even mentioning Mount Sinai teaches us a lesson. Sinai is a mountain, encouraging us to stand tall and proud. But it was also the smallest of the mountains, which reminds us that we should temper our pride with humility.

Let us learn from the examples set before us, of pride and humility, of devotion and disciplined intellect until G-dliness will be evident to the whole world.

J. I. Gutnick

IT HAPPENED *Once...*

There was once a Jew who devoted himself to the holy work of performing brit milas (circumcisions) for Jewish infants, bringing them into the covenant of their forefather, Abraham. His honesty and wisdom came to the attention of the king and in addition to the Jew's sacred work; he was engaged by His Majesty to counsel him in the highest financial matters of the realm.

In his capacity of royal advisor, he was privy to the most secret activities of the monarch, and his loyalty was unassailable. However, one particular minister was devoured by his jealousy of the successful Jewish minister who was so beloved by the king. He devised a clever plot by which he would see his enemy's downfall.

The Jew had a loyal servant whom he trusted completely, even giving him access to the keys to the king's safe. With a bribe of several hundred pieces of gold, the vicious minister obtained the servant's complicity. He took his employer's keys and regularly ransacked the king's most private documents, bringing them to his new master.

One afternoon, when the minister had the ear of the king, he happened to mention some information which he could not possibly have known. "How do you know that!?" the king exclaimed in shock.

"Why, the Jew told me," the devious minister replied. The king's visage noticeably altered his fury apparent. The Jew had betrayed his trust and he would pay dearly.

The very same day the Jew was summoned to the palace where the king handed him a letter. "This letter must be delivered by my most trusted servant to my general who is engaged in activities an eight-hour carriage journey from here. Please, deliver the letter yourself."

The Jew obeyed at once, and, together with his servant, set off on the long trip. Unknown to him, the letter contained these instructions to the general: "The bearer of this letter must be executed at once. Do not regard his protestations of innocence, but seize him and kill him without delay."

At mid-journey, nightfall came upon them, and the two stopped at a small village. A Jew recognized the renowned Jew and ran up to their coach. "Shalom Aleichem, my master. It is only through the hand of G-d that you have arrived in our village today, for this is the eighth day after the birth of my son, and the day of his brit mila.

Unfortunately, the mohel has not yet arrived, and it seems he will not come. I beg you to remain here long enough to allow us to fulfil this precious mitzva on the proper day."

The Jew dismounted and walked to the man's home to examine the infant. The mother also entreated him to stay and perform the brit, and he agreed. The Jew summoned his servant and entrusted to him the king's letter, exhorting him to take the greatest care in carrying out the king's instructions. The servant continued on the garrison and presented the letter to the general.

The Jew remained with the new parents and participated in the festive meal, then he, too, continued on to the military headquarters. He was greeted with great honor by the general who knew of the great affection the king had for his Jewish advisor.

"Why did your excellency trouble yourself to come all this way. I took care of the king's bidding, and your servant was executed as soon as I received the letter."

The Jew was speechless, realizing the great miracle that he had just experienced. The general continued, "I have some interesting news for you, for your servant confessed his crimes before he died. He was a traitor against both the king and you, his master. Your servant admitted accepting the bribes of Minister S. He was well-paid to steal the king's confidential documents and bring them to his new master.

Suddenly, the Jew understood the whole situation. Of course, the king considered him a traitor and a betrayer of his sacred trust. That is why the king sentenced him to a terrible death.

The Jew returned to the capital and appeared before a very surprised king. "How did you get here?" the king blurted out.

The Jew responded with a complete explanation. He told the king of his conversation with the general and related the plot hatched by Minister S., who had recruited his servant. And lastly, he told the king about the stolen documents. The king summoned his guards at once and the guilty minister was brought in chains to the royal palace. That very day he was executed in the courtyard of his own home.

The Jewish advisor regained the trust of his king, and was awarded an even greater position. The name of G-d was elevated before the king and his courtiers and the Jew gave thanks for his salvation.

Thoughts THAT COUNT

When he zealously avenged My vengeance among them (Num. 25:11)

Very often when someone sees a problem within a community, he will attempt to solve the problem by getting others to join him. He will persuade them to detach themselves from the community, thereby causing a split in the community. Pinchas saw a problem and acted zealously, but not in a way that caused division in the community. The lesson for us is that we should strive for unity, and when attempting to solve a problem within the community, one should work together with the community. (Rav Pinchas M'Koritz)

When he zealously avenged My vengeance among them...Behold, I give him My covenant of peace (Num. 25:11-12)

On the surface, both Pinchas and Korach acted in the same fashion. They both saw something they considered wrong and took drastic action. The difference between them is how they went about correcting what they thought was wrong. Whatever Pinchas did was, as it states, "among them," within the community and without affecting the unity of the Jews. Korach worked the opposite way, creating disunity and divisiveness. (Rav Rafael Stein)

Our father died in the wilderness and was not...in the assembly of Korach, but he died for his own sin and he had no sons. (Num. 27:3)

The daughters of Tzelafchad wanted to inherit their father's share in the Land of Israel. They therefore mentioned the cause of his death, stressing that he was not a member of Korach's rebellion. For, according to Jewish law, when a person is sentenced to death for rebelling against the king, his assets become government property. If Tzelafchad had died as a member of Korach's group, they would have lost all claims to his inheritance. (Meshech Chochma)

CANDLE LIGHTING: 10 JULY 2015

BEGINS		ENDS
4.58	MELBOURNE	5.59
5.01	ADELAIDE	6.00
4.50	BRISBANE	5.46
6.17	DARWIN	7.09
4.47	GOLD COAST	5.43
5.09	PERTH	6.07
4.43	SYDNEY	5.42
4.48	CANBERRA	5.47
4.39	LAUNCESTON	5.43
5.01	AUCKLAND	6.02
4.49	WELLINGTON	5.53
4.43	HOBART	5.39
4.45	BYRON BAY	5.41
6.57	SINGAPORE	7.49



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS PINCHAS • 23 TAMMUZ • 10 JULY

FRIDAY NIGHT:	CANDLE LIGHTING:	4:58 PM
	MINCHA:	5:05 PM
	KABBOLAS SHABBOS:	5:35 PM
SHABBOS:	TEHILLIM:	8:00 AM
	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:59 AM
	THE MOLAD FOR THE MONTH OF AV	
	WILL BE ON THURSDAY	3:39 PM (7 chalakim)
	FARBRENGEN FOLLOWING DAVENING	
	MINCHA:	4:55 PM
	SHABBOS ENDS:	5:59 PM
WEEKDAYS:	SUN-FRI:	
	SHACHARIS:	8:00 AM / 9:15 AM
	MINCHA:	5:05 PM
	MAARIV:	5:55 PM / 9:00 PM