

# LAMPLIGHTER

20 Tamuz  
Parshas  
Pimchas  
**1304**  
14 July  
5777/2017

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## 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.

## The Road to Peace

*By Tali Lowenthal*

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 behavior 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, ohev -- will be transformed to ohev, friend. Then indeed there will be peace...

# Slice of LIFE

## Book It

by Tzvi Jacobs

It was 1999 and internet commerce was in its infancy. Six years earlier, I had received a blessing from the Lubavitcher Rebbe to publish a collection of my stories. I decided it was worth it for me to try to find a printer for my book on-line. I filled out a form and listed the specifications. During the next four weeks, I received quotes from six printing houses in the United States and one in Canada. The best price came from Canada.

I called the Canadian print house. The cover thickness, the paper, the binding, everything sounded top quality - and the American dollar could buy more in Canada. Canada was the place to print. "What do I do next?"

"There's also shipping," the man said with a flat voice. "\$1400."

"\$1400! You're kidding, aren't you?" I asked.

"We're in Winnipeg. It's 1260 miles from here to your door in Morristown, New Jersey."

I waited but no other bids came in from Canada. Maybe there was a printer in Canada a bit closer, like around Montreal, I wondered. I knew one person in Montreal, Rabbi Ronnie Fine, the Rebbe's emissary in Queen Mary, Montreal.

"Do you know anyone who owns a printing house?" I asked.

"Sorry, I can't help you there," Rabbi Fine said. "Actually, there's a printing agent. He handles some of our printing jobs. His name is also Jacobs, Lorne Jacobs. Maybe you're related."

"I doubt it, our name was originally Karesh. Is Lorne Jacobs involved in

your Chabad House?"

"No. He politely says that he's not interested. But he makes sure the jobs are high quality and he gets us good prices. I'll give you his number."

Even though it was a Sunday morning, I left a brief message on Mr. Jacobs answering machine. That afternoon I received a call from a man with a distinctive Canadian English accent. "I understand that you want to print a 200-page hardcover book with library binding and a four-color book jacket, and-"

I was confused. I hadn't left those details on his answering machine this morning.

"I haven't checked today's messages yet," said Mr. Jacobs.

Now I was really confused. "So how do you know all those details?" I asked.

"I picked up this information from the internet a few weeks ago and then misplaced it. A few minutes ago I opened a folder and there it was. Hold on." Lorne played my message. "This is too uncanny! And we share the same last name. Quite a coincidence."

"Right, but nothing happens by accident, it's all orchestrated to the most minute detail by One Above! In fact, that's the theme of every story in my book."

I emailed the file of the book to Lorne. He called back two days later. "You know, it's your fault that I overslept this morning and missed an appointment," Lorne said with the voice of a teacher scolding a student. (He later told me that he was a retired college chemistry teacher.)

"Because of me?"

"Yes, I started reading your stories last night and Rhona, my wife, heard me laughing and crying. So she read the next story out loud and I read the next one. We couldn't go to sleep until we finished the book. I've read a lot of books - you're an excellent story teller."

"Thank you, but believe me, you should see my first drafts. My wife tears them up. Speaking of which, she wants to know when can we go to print?"

"Hold on. I see that you have never printed a book. Do you have an ISBN number? You need a barcode. And what's going to go on the inside flaps of your back jacket, and on the

book cover itself...."

Lorne and I spoke almost every evening. He re-read the stories and asked questions about Divine Providence, do you really believe that G-d wrote the Bible and that the world was created in six days, don't you believe in evolution, if G-d is in charge why the Holocaust, are Jews better than Gentiles... The questions didn't end.

"If you're going to put so much effort and money into this book," Lorne said, "it has to look first class. I know you have no money to hire a professional typesetter. Let me see what I can do."

Day after day, story after story, Lorne tweaked every story, nearly every line of the book. The book became a labor of love and a journey to discover his own Jewish roots. One mitzva (commandment) at a time, Lorne and Rhona made their kitchen kosher, lit Shabbat candles and said the Kiddush prayer on a glass of wine, studied Torah and Chasidic teachings, until they blossomed into fully-observant Jews.

Lorne oversaw every step of the publishing and printing of the hardcover edition of my book *From the Heavens to the Heart*. He found even a better price than the Winnipeg printer and shipping was two-thirds less. And when the inside flaps of the full color book jacket didn't fold exactly right, Lorne made sure all 3000 copies were reprinted. "A book with the Rebbe's blessing must be perfect," Lorne said.

These days, if you visit Chabad Queen Mary in Montreal on Shabbat, listen out for a voice that resonates with authority: "Please turn to page 200 and rise for Aleinu." That man with the smile - that's Shimon Leib - Lorne - Jacobs, Rabbi Fine's right hand man.

*Tzvi Jacobs, author of "Heavens to the Heart" lives with his family in Monsey, New York and works as a medical writer at Purdue Pharmaceuticals. In his spare time, Tzvi writes stories.*

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# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

## In Which Body Will a Reincarnated Soul Return?

I received your letter in which you ask the question "if a soul has come back to earth several times to complete its duty here, when Messiah comes in which form will the soul come back?"

I was pleased to note from your letter that you are taking an interest in your studies and follow the instructions of Torah as you are taught in the Yeshivah in New Haven.

As for your question, it was already asked a very long time ago by one of our great teachers of the Talmud, Rabbi Hizkiah, as mentioned in the holy book "Zohar" (Part 1, page 131a). The answer given there by another great teacher of the Mishnah, Rabbi Jose, is that the soul will come back to life in the body in which it has accomplished Torah and Mitzvoth during her lifetime on this earth, and that a body which did not practice Torah and Mitzvoth on earth will not come back to life. This answer must be considered in the light of a further explanation by the great Rabbi Isaac Luria, who lived about 400 years ago, and is known as Ari (the "Lion"). (About his life and work you may have read in the "Talks and Tales.") The saintly Ari explained that it is almost impossible for a Jew not to fulfill at least some Mitzvoth. Therefore, in accordance with the answer in Zohar, almost all bodies will come back to life. The question then is in which body will the soul return if it had been in more than one body. The answer, strange as it may seem at first glance, is that it will return in all bodies it had inhabited. To understand how this is possible, let us remember that the souls of mankind started from two people, Adam and Eve. Their souls included all the souls of the future generations, in a way a single seed includes in it future generations of trees, fruits, and seeds. In the same way the souls of parents are not just two souls, but they can split up into soul sparks, each of which is in turn a complete soul. Therefore, when a Jew performs a Mitzvah, the body takes part in it and it is no longer "dry wood" that rots away, but it will come back to life with a soul which is a Divine spark, and which was included in the original soul. Thus at the Time of Resurrection (after Messiah will come) all "parts" of a "general" soul will each have a separate body, just as parents will come back to life with all their children.

If you find the above a little difficult to understand, you can ask your teacher to explain to you more fully, or leave the question until you grow older. But you may be sure that no good deed, no Mitzvah, not even a single minute spent in the study of the Torah, is ever lost.

## QUESTIONS FOR THE RABBI

**Question:** Why do we pray with our feet together?

**Answer:** The Talmud tells us that when we pray the Amidah, we should resemble the angels, about whom it is said, "Their legs were a straight leg . . ." Since angels appear one-footed, we similarly align our feet so that they appear as one.

Likewise, when we say the Kedushah prayer, in which we sanctify G-d with the very words used by the angels, we place our feet together.

According to an alternative opinion found in the Jerusalem Talmud, we pray with our feet together to appear like the kohanim (priests), since our prayer is in place of the offerings they would bring in the Holy Temple. When the kohanim would walk about the Temple, they took dignified baby steps; the heel of one foot would not extend beyond the toe of the other. Keeping our feet together is reminiscent of that gait.

Some explain that the traditions are essentially one, as the kohanim themselves kept their feet together to resemble the angels. Taking baby steps was the closest they could come to the stationary angelic pose.

Beyond the two reasons mentioned in the Talmud, some say this pose demonstrates that no one but G-d can provide for our needs. When we put our feet together as if they are bound, we show that we are completely helpless without G-d. One reason for modeling the angels when we pray is that we may generally be occupied with our own thoughts and mundane activities. Prayer is a time to push away all distractions and focus solely on connecting to G-d. Thus, we try to emulate the angels, who are egoless and recognize that there is nothing at all besides G-d.

Noting the Talmudic teaching that we pray in a fashion similar to the angels, the Zohar says, "The Holy One, Blessed Be He, tells the angels, 'If you see people who are exceptional in their prayers by putting their feet together in the same fashion that you do, open the gates of heaven for them so that they may enter.'"

May all of our prayers, including the ultimate prayer for the final redemption, be answered speedily! Amen!

## A WORD

from the Director

*We are currently in the period of mourning for the destruction of the Holy Temples in Jerusalem known as the "Three Weeks."*

*If, G-d forbid, Moshiach has not come by Tisha B'Av, we will read the book of Lamentations (Eicha) on that day. In Lamentations it says, "Come and sing in the night." Chassidic interpretation explains this to mean that during the "night" of exile one can come and sing; despite the fact that it is dark.*

*The beauty and specialness of the Jewish people is that we can find reasons to "sing" in the night. While the whole world is enveloped in total darkness, we find a reason to sing.*

*What exactly is that reason? We view the darkness of night, the darkness which surrounds us, as if it were a tunnel. At the end of every tunnel, no matter how long, there is a light shining bright. And it is because of the fact that we are surrounded by the darkness of the tunnel that we can see the brightness of the light at the end. We realize, too, the darker the tunnel, the closer we are to the light at the end.*

*When the redemption and Moshiach will come, these days are going to be filled with the light of joy and happiness and glory. This is what we are waiting for, what we are hoping for. This is the reason we can and must sing and dance in the night. After all, we are already at the end of the tunnel.*

J. I. Gutnick

# Here's my Story

Personal Encounters  
With The Rebbe. Culled From JEM's  
'My Encounter' Project



The accident happened in the early morning of Tisha B'Av, 1982. As I opened my closet door to get ready to go to synagogue, I noticed an old stepladder and a carpet sweeper stashed there temporarily. We were in the midst of construction, and the plumber was running new pipes through my closet up to the attic. I stepped on the rickety ladder to take a look, and I slipped. The handle of the carpet sweeper went straight into my right eye. I screamed in excruciating pain. My wife, Sharon, came running. We realized the severity of the injury: I might, G-d forbid, have lost the vision in my eye.

We called our friend, Dr. Goldstein, an ophthalmologist in Long Beach, and fortunately we caught him before he left his house. "Meet me in my office at 8 o'clock, and I'll have a look."

Sharon drove us over, and after he examined me, Dr. Goldstein said, "Well, I've got good news – it seems like your globe, the eyeball, is intact, but it's up in your head, and you injured the lower part of your eye muscle which controls the movement of your eyeball. I have to get you to an expert right away. A world renowned expert in eye muscles, Dr. Steven Feldon, happens to be at USC here in Los Angeles. We'll get him to examine you."

On the spot, Dr. Goldstein called Dr. Feldon at the Doheny Eye Institute. It normally takes months to get an appointment, and we heard him say, "No, no, no, this is an emergency. Dr. Feldon has to examine Dr. Lovitch today!"

Finally they said, "Okay, Okay, send him down."

Dr. Feldon examined me, and after they took some tests, he said: "You have a major injury, and there's nothing I can do for you right now. I want you to wear a patch over your eye, and come back in a month. We'll check you again and see if there's any improvement. We'll see then what we have to do."

Well, you can imagine how upset I was. Here I was, a young surgeon, just beginning my career, and I had only one good eye. It's impossible to operate with one eye; you need stereoscopic vision in order to operate. I had to close my practice since I couldn't schedule any surgeries.

We went home, and Rabbi Newman came to our house. He said, "I heard about your injury, and I have already called the Rebbe's office on your behalf."

A month later we went back to Dr. Feldon. He examined my eye, and said, "No improvement. I think we've given it enough time. I need to operate on your eye and see if there is anything I can fix."

I called Rabbi Leibel Groner, the Rebbe's secretary, and I got the Rebbe's blessing. The operation was scheduled for the following week.

After the operation, Dr. Feldon told us, "I have good news and bad news."

"Tell us the good news," we said.

"The good news is that the eye muscle is intact. It was severely injured, but did not become detached from your eyeball. The bad news is that I couldn't do anything to fix it. It's not fixable. Come to my office and we'll get you special glasses called prism glasses which divert the direction of the light and will enable you to see with the one healthy eye.

I was devastated. I had spent years studying to be a surgeon; I was just embarking on my career. What would become of me now?

I called Rabbi Groner, and I told him, "I just don't understand. We learned in

Torah classes that everything that happens is for our good. Tell me, where is the good? I don't see it!"

Rabbi Groner spoke to me for a long time, trying to comfort me. Then he said, "I'm going to speak with the Rebbe, and I'll get back to you."

The following Sunday we attended a celebration in the community. When we got home the phone was ringing. Rabbi Groner was on the phone. "Where have you been – I've been trying to reach you all afternoon! I spoke to the Rebbe, and the Rebbe has a question for you: Do you make kiddush and havdalah on red wine?"

I answered, "Sometimes, not always. Sometimes on white wine, sometimes on grape juice; whatever we have in the house."

"Aha," he said. "The Rebbe told me to instruct you to always make kiddush and havdalah on red wine."

"Okay," I said. "I'll do that. Is that it?"

At the time, I didn't understand that the Rebbe's entire response to my predicament could be contained in such a short instruction.

By that Shabbos, the whole community had heard what the Rebbe had said. There was a bottle of red wine in shul for me, and I made kiddush for the entire congregation. Parenthetically, that from that day on, whatever the event is, there is always a bottle of red wine waiting for me at the synagogue.

One week went by, and I made kiddush and havdalah on red wine, and then two more. A total of six weeks had gone by since my injury. I woke up that Sunday morning and I felt a clicking in my eyeball, as if it was moving.

"Sharon, I said to my wife, "something is going on here. This hasn't happened before. Something is different!" It happened again and again all week, and I felt that there was definitely movement. Kiddush and havdalah that Shabbos, and one more Shabbos after that – and then suddenly the eyeball was back in its place, as if nothing had happened! I could see perfectly, without the prism glasses, just as before.

I called Dr. Feldon, and I said to him, "I have something to tell you. My eye is better. I can see."

"That's impossible! Come down here and we'll examine you."

When I got there, the whole crew at USC that had been involved in my surgery was waiting for me.

After they examined me, Dr. Feldon said, "You're right, your eye is fine! It's unheard of – it's miraculous! Tell me, whom do you know that can make such a miracle happen?"

I told him, "The Lubavitcher Rebbe, in Brooklyn, New York."

"Well, it's definitely miraculous," he said.

I was very impressed that this doctor acknowledged that the spiritual realm can affect an outcome beyond the world's natural order. I have carried that lesson with me for my entire life, and in my career well.

I went back to my practice, and I was able to do what I was trained to do, and more. My career has been very profitable, and it has enabled me to give tzedaka, charity, not only locally, but to causes all over the world.

*Dr. Leonard Lovitch is a general surgeon in Whittier, California. He and his wife were interviewed in Los Angeles in September, 2011.*

## PARSHAH IN A NUTSHELL

*Aaron's grandson Pinchas is rewarded for his act of zealotry in killing the Simeonite prince Zimri and the Midianite princess who was his paramour: G-d grants him a covenant of peace and the priesthood.*

*A census of the people counts 601,730 men between the ages of twenty and sixty. Moses is instructed on how the Land is to be divided by lottery among the tribes and families of Israel. The five daughters of Tzelafchad petition Moses that they be granted the portion of the land belonging to their father, who died without sons; G-d accepts their claim and incorporates it into the Torah's laws of inheritance.*

*Moses empowers Joshua to succeed him and lead the people into the Land of Israel.*

*The Parshah concludes with a detailed list of the daily offerings, and the additional offerings brought on Shabbat, Rosh Chodesh (first of the month), and the festivals of Passover, Shavuot, Rosh Hashanah, Yom Kippur, Sukkot and Shemini Atzeret.*

## CANDLE LIGHTING



	Shabbos 14 - 15 July	
	Begins	Ends
Melbourne	5:01	6:02
Adelaide	5:04	6:03
Brisbane	4:52	5:48
Darwin	6:18	7:10
Gold Coast	4:50	5:46
Perth	5:12	6:09
Sydney	4:46	5:44
Canberra	4:51	5:50
Launceston	4:42	5:46
Auckland	5:04	6:05
Wellington	4:52	5:56
Hobart	4:37	5:43
Byron Bay	4:48	5:44

## CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

### PARSHAS PINCHAS • 20 TAMUZ • 14 JULY

FRIDAY NIGHT:	CANDLE LIGHTING:	5.01 PM
	MINCHA:	5.10 PM
	KABBOLAS SHABBOS:	5.35 PM
SHABBOS DAY:	LATEST TIME TO SAY SHEMA:	9.57 AM
	SHACHARIS:	10.00 AM
	MINCHA:	5.00 PM
	SHABBOS ENDS:	6.03 PM
WEEKDAYS:	SHACHARIS:	8.00/9.15/10.00 AM
	MINCHA:	5.10 PM
	MAARIV:	5.55 PM