

# Lamplighter

18 Tammuz  
Pinchas  
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## LIVING WITH THE TIMES

In the beginning of this week's Torah portion, Pinchas, G-d rewards Pinchas for having "zealously taken up My cause among the Israelites and turned My anger away from them." The reward was the priesthood: Pinchas and his descendants would be kohanim (priests). "I have given him My covenant of peace...a covenant of eternal priesthood to him and his posterity after him."

Our Sages tell us that "Pinchas is Elijah." Like Pinchas, Elijah the Prophet was a zealot, chastising the Jewish people when necessary. Similarly, as reward for "zealously taking up My cause for G-d, the L-rd of Hosts," G-d granted Elijah a "covenant of peace" - that he would personally attend every brit mila ceremony.

On a deeper level, the term "covenant of peace" alludes to the relationship ("treaty") between body and soul. This connection was particularly apparent in Elijah, as his soul never departed from his physical body. As the Torah relates, instead of passing away, Elijah ascended heavenward "in a tempest" - both the soul and physical body.

How was Elijah able to do that? The answer lies in the concept of refinement. Elijah's physical body had been so completely purified that it no longer obscured the underlying spirituality of the soul, and was itself a vessel for holiness. Accordingly, there was no need for Elijah to die and be buried. The body itself could ascend and absorb all the spiritual revelations of the higher spheres.

In this respect, Elijah was even superior to Moses. Moses' physical body was certainly holy; in fact, "the house filled with light" the moment he was born, illustrating how his physical being was not an impediment to the light of the soul.

Nonetheless, as Moses passed away and was interred, this light never completely permeated his body to the extent that it was fundamentally transformed. While he was alive, Moses' body allowed the light of the soul to shine through, but it remained essentially physical.

This helps to explain why Elijah the Prophet will be the one to herald the Final Redemption, as the whole meaning of Redemption is the definitive refinement of the physical world and its transformation into a vessel for holiness. Indeed, in the Messianic era, "The glory of G-d will be revealed and all flesh shall see [G-dliness]." "Flesh" - the material plane - will be able to perceive "that the mouth of G-d has spoken."

The power to effect this transformation was granted to Pinchas; had we been worthy, the Final Redemption would have occurred immediately upon the Jews' entrance into the Land of Israel. Due to various negative factors this was not the case, and we are still waiting. But thank G-d, Elijah's announcement of Moshiach's arrival is imminent, along with the era of complete Redemption it signifies.

*(Based on the teachings of the Lubavitcher Rebbe)*

## 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 reminded Moses of the law which the latter seemed to have forgotten — that under such 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 fulfillment.

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.



## Zaidy Pinchas' Torah

By Chana Weisberg

Unlike most Jews living under the Communist Soviet regime, Zeidy Pinchas did not really lack for anything. He had an underground knitting factory and was a relatively wealthy man. He also managed to sustain a Jewish, Torah-observant life for himself and his family. When he escaped from Russia in the summer of 1946, at the age of thirty-eight, it was not because of any material or even spiritual need. On the contrary, Zeidy Pinchas risked being shot at the border for trying to escape. Nor did he do it for the spiritual future of his children. He did it for his grandchildren.

My mother, Batsheva, the oldest of Zeidy Pinchas' three children, grew up in a home where commitment to Yiddishkeit was a way of life. As a young girl she would ride alone on a donkey for several miles through the desert to bring home the necessary wheat to be later ground and prepared under exacting supervision for the Passover matzah. That was her task because, as a child, she was not as subject to questioning by the authorities.

Nor was it an unusual sight in my mother's home for music books to be swiftly spread over the piano as soon as a stranger entered their home, hiding the religious books nesting beneath. In this way, my mother was able to pursue her Jewish studies with her "piano teacher."

Zeidy Pinchas recognized that his children, raised to fight for the preservation of their faith, would gain inordinate strength and faith to persevere in following the path of their tradition -- no matter what the circumstances. "I am not leaving Russia for

my own children," he said. "They will always know that they are Jews and will remain loyal to their faith. But what will become of my children's children? That I do not know. It is for them that I must leave the clutches of this regime."

Fortunate to have crossed the Russian border alive, the Sudak family found themselves in Cracow with a group of forty-six other Lubavitcher Chassidim escaping the Stalinist dictatorship, with their final destination unknown. Included in this group was the Lubavitcher Rebbe's mother, Rebbetzin Chana Schneerson.

There, in Cracow, Zaidy Pinchas met a Polish Jew who was offering a Torah scroll for sale, and resolved immediately to purchase the Torah. He then had a heavy wooden box fashioned to carry and protect it.

"Wherever this journey may lead us," said Zaidy Pinchas, "how can so large a group of Jews travel without a Sefer Torah in their midst?"

It was time for the group to move onwards, walking through Steczen, to cross the Czechoslovakian border on their way to Prague. They left late at night. Each could carry only their most basic necessities; all other worldly possessions were abandoned. Zeidy Pinchas had diamonds sewn into the soles of his family's shoes.

In the blackness of the night, Zeidy Pinchas, his wife, Batya, and their three children, each grasping a coarse rope to keep them together, trekked silently through a dense forest. Zeidy Pinchas clutched his beloved Sefer Torah as he marched behind Bubby Batya, who carried their youngest child, Bracha. As time progressed, Bubby Batya grew weary and motioned to her husband that she could no longer carry Bracha.

With tears in his eyes, Zaidy Pinchas took his Sefer Torah out of its wooden case, and silently mouthed an apology. "My priceless Torah, you know that it is for you that I have left Russia. I would not have left to an unknown future for myself, nor for my children. I am fleeing to ensure that my children's children will know you and live

with you. Forgive me, dear Torah, for betraying you now. It is either you or my child. I part with you now, so that my children and children's children should live a life where you are a real and meaningful part."

Zaidy embraced the Torah for the last time and gently laid it, in its case, under a tree. He lifted his young child in his arms and journeyed forward.

Eventually, Zaidy Pinchas and his family reached the free shores of Israel. His children, Batsheva, Nachman and Bracha, each grew up to become Rabbis or Rebbetzins serving their respective communities and promulgating faith in Torah.

A few years ago, my mother, Rebbetzin Batsheva Schochet, was visiting in California where she was invited to the home of Mrs. Faigy Estulin, a friend of my sister's. Faigy was describing her own father's exodus from Russia -- several weeks after my grandparents' escape -- and attributed his longevity and robust health to an incident that happened over more than 50 years ago.

He and his wife were escaping Russia on a dark night. Along the way, their five year old daughter wandered away from them and was momentarily lost. Frantically, the parents searched for her, crawling on their hands and knees through the forest.

Suddenly her father felt a hard surface. Upon further investigation, he opened a wooden box to discover a Sefer Torah. Next to the wooden box sat his young child. Kissing both passionately, he took the Torah from its box, unraveled it and wrapped it around his body, tying it with his gartel (prayer belt). Eventually, that Torah scroll made its way to its current home, in a shul in New York City.

Mrs. Estulin ended by crediting her father's long and healthy life to the merit of this significant act.

Concluding her story, she looked up at my mother and couldn't fathom why my mother's face had gone completely ashen and tears were streaming from her eyes.

The legacy of Zaidy's precious Sefer Torah had come full circle

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# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE



## Mourning the Departed

*From a letter dated 5 Tammuz, 5743 (1983)*

It may be asked, if it is a "release" for the soul, why the Torah has prescribed periods of mourning, etc.

But there is really no contradiction.

The Torah recognizes the natural feeling of grief that is felt by the loss of a near and dear one, whose passing leaves a void in the family. The physical presence and contact of the beloved one will be sorely missed.

So, the Torah has prescribed the proper periods of mourning to give vent to these feelings and make it easier to regain the proper equilibrium.

However, to allow oneself to be carried away by these feelings beyond the limits set by the Torah - in addition to it being a disservice to oneself and those around, as well as to the neshama [soul], as mentioned above, would mean that one is more concerned with one's own feelings than with the feelings of the dear neshama that has risen to new spiritual heights of eternal happiness.

Thus, paradoxically, the overextended feeling of grief, which is due to the great love for the departed one, actually causes pain to the loved one, since the neshama continues to take an interest in the dear ones left behind, sees what is going on (even better than before), rejoices with them in their joys, etc.

One thing the departed soul can no longer do is the actual fulfilment of the mitzvot (commandments). This needs to be carried out jointly by the soul and body together in this material world. But this, too, can at least be partly overcome when those left behind do a little more mitzvot and good deeds - in honour of and for the benefit of the dear neshama.

More could be said on the subject, but I trust the above will suffice to help you discover within yourself the strength that G-d has given you, not only to overcome this crisis, but also to go from strength to strength in your everyday life and activities in full accord with the Torah.

As you have been blessed with lovely children (long may they live), there is an added G-d-given capacity which manifests as a strong feeling of motherly responsibility to raise each and every one of them to a life of Torah, chupa [marriage] and good deeds, with even greater attention and care than before. In this, as in all good things, there is always room for improvement.

Now to conclude with a blessing, may G-d grant you much Yiddishe nachas [Jewish satisfaction] from each and every one of your children, raising them to Torah, chupa and good deeds in health, peace of mind, and in comfortable circumstances.

P.S. I do not know if you were aware of it when writing your letter on the 3rd of Tammuz, but it is significant that you wrote the letter on the anniversary of the beginning of the geula [redeeming] of my father-in-law of saintly memory - an auspicious time for geula from all distractions and anxieties, to serve Hashem [G-d] wholeheartedly and with joy.

## A MITZVA A DAY

**Positive Commandment 3: Loving G-d**

We feel closest to our best friends. We think about them, understand them and try to do things to please them. We do this because we love our friends. This Positive Mitzvah tells us that we must love HaShem. Through learning Torah we can learn about His love for us as well as what He expects from us. In addition, by keeping the Mitzvot in the Torah, we learn to love HaShem. This is learned out from words (in the Torah) "And you shall love the L-rd, your G-d" (Deuteronomy 6:5)

## A WORD from the Director

*This past Thursday, we entered the time period in the Jewish calendar known as the "Three Weeks." It is a time of semi-mourning for the destruction of the Holy Temple and our exile from the Holy Land.*

*A chasid of the Tzemach Tzedek (the third Chabad Rebbe) wanted desperately to move to the Holy Land. The Tzemach Tzedek told the chasid that his particular mission was in the place where he was then living, and he should "make this place the Holy Land."*

*The Rebbe explained that this directive applies in all times and in all places, even here and now. What it means is that we should work to make our surroundings a place where Judaism and G-dliness are openly revealed.*

*That a person finds him or herself in a certain place at a certain time is not a mere accident but has a purpose. There is a mission and intent for every moment and every place and that purpose is to transform this world into G-d's dwelling place.*

*To quote the Rebbe, "Effort has to be invested into each place, and every situation, reflecting within it the ultimate intention, that it becomes part of G-d's dwelling, as will be revealed in the Holy Land in the Era of the Redemption."*

*Each person has as his inheritance his own "portion" of the world. Thus, everyone possesses an individual responsibility to make his portion of the world the Holy Land. Similarly, each day and more particularly each moment, is associated with a specific Divine mission. And therefore, to prepare the world at large for the Redemption, each person must "Make this place - his individual portion of the world - the Holy Land."*

*One might ask how turning his own place into "the Holy Land" will affect the rest of the world? By a Jew fulfilling his mission and infusing G-dliness into his portion of the world, this will have an effect on the world as a whole, for each portion of the world includes within itself the entire world at large.*

*The Rebbe concluded by saying, "By fulfilling the intent associated with his individual portion of the world, he can bring the entire world to a state of fulfilment."*

J.I. Gutnick

## MOSHIACH MATTERS

According to the Midrash (Eicha), the gates of the Holy Temple are concealed in their place underground. This is because the gates gave honour to the Holy Ark. For, when King Solomon made the ark, he made it 10 cubits long, and the entrance gates of the Temple Sanctuary were 10 cubits wide. Thus, it wasn't possible for the ark to fit through the gates. At that time, King Solomon called out, "Raise your heads, gates, and let the King of glory enter," alluding to the Holy Ark and the Tablets. The gates uplifted themselves and permitted the Ark to enter. For this reason, the enemy did not destroy the gates but they sunk into the ground.

# It Happened Once...



It was a perfectly beautiful Shabbat day. The Jew strolled at leisure through the orchards and fields. The trees were heavy with their fragrant bounty. The bees swarmed about the blossoming flowers; each leaf glowed in its own shade of green in the light. "How wonderful was the world which the Creator bestowed upon his creations," thought the man.

Then he reached the boundaries of his own vineyard. "What's that?" he thought, as he noticed a hole in the fence, "Why, how could I have failed to notice it before? I better come around early tomorrow morning and fix it before wild animals or thieves have a chance to go in and eat up the grapes. As it is, I have barely enough to support my family."

Then he suddenly stopped in his tracks and caught his breath. "Today is Shabbat," he thought, "and I have just been thinking and planning my mundane affairs on this sanctified day." The Jew, who was a pious man, was shocked that he had just transgressed the sanctity of the day by actually planning to perform work which was forbidden on the holy Shabbat. He turned his thoughts away from the fence and returned to his home and the joyous Shabbat meal that awaited him.

When Shabbat had come to an end the Jew remembered his vineyard and the broken fence. He felt great sorrow at having profaned his holy Shabbat with thoughts of repairing the fence. He decided that to atone for his sinful thought, he would never fix the fence.

The summer passed, and the harvest approached. The vineyard was redolent with the fragrance of ripe grapes. The man went out to his vineyard to gather in his harvest thinking, "There probably aren't many grapes left. I'm sure the foxes and rabbits must have passed through the hole and eaten them all." But when he entered the vineyard he couldn't believe his eyes. The grapes hung in gigantic clusters throughout the vineyard, and the smell of the ripe grapes was overpowering. Every grape was perfect, and there was no sign of any having been touched.

The man began to look for the hole in the fence. The damage had been quite extensive, and so he was sure to find it with little searching. And so he did, but in the place where there had been a gaping hole, there was none. Instead, completely covering the hole, there was a fully-grown caper bush. The Master of the Universe had caused it to sprout there, to cover up the opening with its bushy branches.

The caper bush had not only saved the grape crop from certain destruction, but it possessed a great value in itself. Every part of the plant could be sold at great profit. The caper buds were preserved in vinegar and savoured as a tasty delicacy; the twigs and leaves were enjoyed as well.

The pious Jew benefitted from the wondrous bush for the rest of his life, earning from it a good livelihood to support his wife and children. He enjoyed the bountiful harvest from it every year and it was a reminder of the great holiness of the Shabbat and the miracle of G-d's creation.

\*\*\*

In the Holy Land, when the Romans ruled, Rabbi Yonatan was a judge in his city. He was known to everyone as a fair and honest man. The court convened in his home which was situated next door to that of a Roman. And just as the two houses were adjacent, so were their fields. In Rabbi Yonatan's field there grew a majestic tree whose branches overspread the field of the Roman, but the Roman didn't mind, for he loved to sit under its welcome shade.

This Roman enjoyed disparaging the Jews, and he decided that it might be entertaining to listen to some of the cases brought to Rabbi Yonatan. One day two Jews came to the court arguing about a tree belonging to one of them. The second Jew complained that the shade it created interfered with his crops. The first man cried, "For twenty years the tree never bothered you!"

The second replied, "That is true, but now it has become so large that it damages my crops." Rabbi Yonatan listened and then instructed the men to return the following day for the verdict.

The Roman thought to himself, "I bet the rabbi postponed his decision because I was here. He was probably afraid that I would demand that he cut down his tree. I'll show him. I will embarrass him in front of the whole court."

Rabbi Yonatan called a carpenter and instructed him to go at once and cut down all the branches of his tree which hung over his neighbour's field.

When the verdict was read next morning, the Roman was there. "You must cut down the branches which hang over your neighbour's field, since they are disturbing him," ordered Rabbi Yonatan.

The Roman leapt up and yelled, "Why, then, don't you cut down your tree which is leaning over my property?"

"Go to the field and look at my tree. You will see exactly what this man must do to his tree."

The Roman went, and to his surprise the tree no longer hung over his field. He saw that Rabbi Yonatan made sure that he would not transgress a ruling which he laid on another person. From that time on the Roman had the greatest respect for Rabbi Yonatan and Jewish Law.

## THOUGHTS THAT COUNT

### My offering, My bread for My sacrifices (Num. 28:2)

The "offering" that G-d values over all others is "My bread for My sacrifices" - giving bread and tzedaka (charity) to the needy, as it states, "Give the hungry man of your bread." (*Rabbi Pinchas of Koritz*)

### A continual burnt-offering (Num. 28:3)

The "tamid" (perpetual) offering, symbolic of all the sacrifices, was totally consumed on the holy altar, affording neither the person who brought it nor the priests who served in the Holy Temple any benefit from its flesh. We learn from this that a person who sincerely desires to draw near to G-d must serve Him without regard for any benefit it may bring him. (*Sichat Hashavua*)

### And on the beginnings of your months (Num. 28:11)

Eleven sacrifices were offered in the Holy Temple on Rosh Chodesh, (the new moon): two cows, seven sheep, one ram and one goat, thus balancing the solar calendar with the Jewish lunar system (the solar year is 11 days longer than the lunar). (*Rabbenu Bachaye*)

## CHABAD HOUSE OF CAULFIELD LUBAVITCH

### PARSHAS PINCHAS 19 TAMMUZ • 11 JULY

FRIDAY NIGHT:	CANDLE LIGHTING:	4:58 PM
	MINCHA:	5:10 PM
	KABBOLAS SHABBOS:	5:40 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	MINCHA:	4:50 PM
	SHABBOS ENDS:	5:59 PM
WEEKDAYS:	SHACHARIS SUN - FRI:	9:15 AM
	MINCHA:	5:10 PM
	MAARIV:	6:05 PM

### CANDLE LIGHTING: 10 JULY 2009



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 .....	5:47
5:09 ..... PERTH .....	6:07
4:43 ..... SYDNEY .....	5:42
4:40 ..... LAUNCESTON .....	5:45
5:01 ..... AUCKLAND .....	6:02
4:49 ..... WELLINGTON .....	5:53

Dedicated to the beloved, revered leader of World Jewry

### The Lubavitcher Rebbe

זצוקלה"ה נב"מ ז"ע

May he succeed in imploring the Almighty to redeem His people speedily in our days.