



Anshei Lubavitch Congregation

ב"ה

Rabbi Levi Neubort

Associate Rabbi Avrohom Bergstein

Shabbos Torah Portion: Bamidbar (Numbers 1:1-4:20)

Friday, May 18/Sivan 4: Candle Lighting is at 7:52 pm

Saturday, May 19/Sivan 5: Candle Lighting is after 8:59 pm

Sunday, May 20/Sivan 6: Candle Lighting is after 9:00 pm

Monday, May 21/Sivan 7: Yom Tov ends 9:01 pm

Zmanim for Shabbos, May 19 Daylight Saving Time

Earliest Tallis	4:28 AM*
Latest Morning Shema	9:12 AM
Earliest Mincha (Gedola)	1:31 PM
Plag Hamincha	6:44 PM
Earliest Evening Shema	8:43 PM
* Zmanei Halocho L'Ma'aseh	

Shabbos Torah Reading "Bamidbar"

In the Sinai Desert, G-d says to conduct a census of the twelve tribes of Israel. Moses counts 603,550 men of draftable age (20 to 60 years); the tribe of Levi, numbering 22,300 males age one month and older, is counted separately. The Levites are to serve in the Sanctuary, replacing the firstborn, whose number they approximated, who were disqualified when they participated in the worshipping of the Golden Calf. The 273 firstborn who lacked a Levite to replace them had to pay a five-shekel "ransom" to redeem themselves.

When the people broke camp, the three Levite clans dismantled and transported the Sanctuary, and reassembled it at the center of the next encampment. They then erected their own tents around it: the Kohathites, who carried the Sanctuary's vessels (the Ark, menorah, etc.) in their specially designed coverings on their shoulders, camped to its south; the Gershonites, in charge of its tapestries and roof coverings, to its west; and the families of Merari, who transported its wall panels and pillars, to its north. Before the Sanctuary's entranceway, to its east, were the tents of Moses, Aaron, and Aaron's sons.

(Continued on next page)

Shabbos Schedule

Erev Shabbos – May 18

Mincha 7:30 pm

Shabbos – May 19

Shacharis 9:30 am*
 Torah Reading 10:35 am
 Yizkor 11:00 am
 Rabbi's Drasha 11:15 am
 Musaf 11:35 am
 Kiddush 12:10 pm
 Gemara (2-31 Summit) 7:00 pm
 Seudah & Class (in Shul) 7:00 pm
 Mincha 8:00 pm
 Rabbi's Drasha 8:20pm
 Maariv 8:59 pm

*Latest morning Shema is now 9:12 AM. Be sure to recite the Shema at or before that time (even if at home).

General Weekday Schedule

Chassidus Class 5:55 am
 Shacharis
 Monday-Friday..... 6:15 am
 Sunday & Legal Holidays.. 9:00 am
 Mincha..... 1:45 pm
 Maariv..... 9:15 pm

On some legal holidays, Shacharis will start at 6:15 AM. Be sure to check with the Rabbi for the latest schedule.

Eruv website: www.fairlawneruv.com

This week's Shabbos Kiddush is sponsored by the Shul.

Please join us this Sunday for our Traditional Shavuos Dairy Kiddush.

Thank you to all who donated to sponsor the Shavuos Dairy Kiddush.

Kiddush

Please join us for "Shabbos Kiddush" and be sure to bring the children.

Appreciation

Thank you to Rephael Hirsch, Nachum Nachum, and Yossi Lebovic for their beautiful Torah readings.

Thank you to all who helped set up the Shabbos Kiddush.

Shhhhh

Talking during the prayer service and during the Torah reading is inappropriate and disturbing to fellow congregants. If you must talk, PLEASE go outside.

Shabbos afternoon Shalosh Seudah/ Class is postponed until next week.

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Please note:

Friday evening services will begin at 7:30 pm through August 17th.

Parsha Class

**On Yom Tov, Monday, May 21
Between Mincha and Maariv**

**Topic: "STRONG AS SAMSON"
Watch What You Watch**

Shabbos Torah Reading - "Bamidbar" (continued)

Beyond the Levite circle, the twelve tribes camped in four groups of three tribes each. To the east were Judah (pop. 74,600), Issachar (54,400) and Zebulun (57,400); to the south, Reuben (46,500), Simeon (59,300) and Gad (45,650); to the west, Ephraim (40,500), Manasseh (32,200) and Benjamin (35,400); and to the north, Dan (62,700), Asher (41,500) and Naphtali (53,400). This formation was kept also while traveling. Each tribe had its own nassi (prince or leader), and its own flag with its tribal color and emblem. ❖

The 603,550th Jew

*Based on the teachings of the Lubavitcher Rebbe
Courtesy of MeaningfulLife.com*

In Hebrew, it's called Bamidbar ("In the Desert") and also Sefer HaPekudim ("The Book of the Countings"); in the English-speaking world, this is the biblical section known as "Numbers." And yes, there are many, many numbers in the fourth of the Torah's five books.

In its opening chapters we learn that one year after the Exodus, there were 603,550 adult Israelite males between the ages of 20 and 60, of whom 22,273 were firstborn; a separate census counted 22,300 Levites aged one month and older (7,500 Gershonites, 8,600 Kohathites, and 6,200 in the Merari clan). We are also given the figure for each of the twelve

tribes, from Judah's 74,600 to Manasseh's 32,200. Then the Torah tallies the number in each of the four "camps" into which the twelve tribes were divided: Judah's camp, which also included the tribes of Issachar and Zebulun, totaled 186,400; the three tribes in Reuben's camp totaled 151,450; Ephraim's camp included 108,100; and 157,600 pitched their tents in the camp of Dan.

Twenty-six chapters and 39 years later, we're still in the Book of Numbers, and in the midst of another census. Again, we get the total figure (now 601,730) and the numbers for each tribe. We notice that Simeon has been tragically decimated (22,200, down from 59,300), while Manasseh's ranks have swelled to 52,700 (a gain of 20,500). But most of all we notice how G-d's passion for counting His people has not waned.

For, as G-d says to Moses, we're not just counting people. We're "raising their heads."

When a census is taken, the count will include scholars and boors, professionals and vagabonds, philanthropists and misers, saints and criminals. Yet each counts for no more and no less than one in the total number. The count reflects only the one quality they all share equally: the fact that each is an individual human being.

So, is a headcount an expression of the lowest common denominator in a collection of individuals? The answer depends on how one views the essence of humanity. If man is basically neutral or worse—if we all begin with zero, and make of ourselves what we are—than what unites us as individuals is indeed the least of our qualities. G-d, however, has a different perspective on the "huddled masses" of man.

As G-d sees it, the soul of man is a spark of His own fire—a spark with the potential to reflect the infinite goodness and perfection of its source. Human life is the endeavor to realize what is implicit in this spark. Indeed, a person may lead a full, accomplished and righteous life, and barely scratch the surface of the infinitude of his or her soul. Another person may blunder for a lifetime in darkness and iniquity, and then, in a moment of self-discovery, fan their divine spark into roaring flame.

So when G-d instructs that we be counted, it is an expression of our highest common denominator. On the divine census sheet, our differences are transcended to reveal the simple fact of our being—a fact which expresses what is best in us, and from which stems all that is good in us.

G-d counts us not to know our number (which He obviously knows), or even to get in touch with the quintessence of our souls (which He obviously is). He counts us to accentuate our soul of souls, to give expression to its essence and to make it more accessible to our material-bound lives.

Therein lies the deeper significance of the idiom "raise the heads" in G-d's instruction to Moses to count the people of Israel. When G-d counts us, He is stimulating the highest and loftiest part of our being, the spark of divinity which lies at the core of our soul. ❖

What Is Shavuot (Shavuot)?

And How Is Shavuot Celebrated?

The holiday of Shavuot is a two-day holiday, beginning at sundown of the 5th of Sivan and lasting until nightfall of the 7th of Sivan (May 19–21, 2018). In Israel it is a one-day holiday, ending at nightfall of the 6th of Sivan.

What Shavuot Commemorates

The word Shavuot (or Shavuot) means “weeks.” It celebrates the completion of the seven-week Omer counting period between Passover and Shavuot.

The Torah was given by G-d to the Jewish people on Mount Sinai on Shavuot more than 3,300 years ago. Every year on the holiday of Shavuot we renew our acceptance of G-d’s gift, and G-d “re-gives” the Torah.

The giving of the Torah was a far-reaching spiritual event—one that touched the essence of the Jewish soul for all times. Our sages have compared it to a wedding between G-d and the Jewish people. Shavuot also means “oaths,” for on this day G-d swore eternal devotion to us, and we in turn pledged everlasting loyalty to Him. Learn more about the giving of the Torah and what it means to us today.

In ancient times, two wheat loaves would be offered in the Holy Temple on Shavuot. It was also at this time that people would begin to bring bikkurim, their first and choicest fruits, to thank G-d for Israel’s bounty. Learn about bikkurim here.

How Is Shavuot Celebrated?

- Women and girls light holiday candles to usher in the holiday, on both the first and second evenings of the holidays.
- It is customary to stay up all night learning Torah on the first night of Shavuot.
- All men, women and children should go to the synagogue on the first day of Shavuot to hear the reading of the Ten Commandments.
- As on other holidays, special meals are eaten, and no “work” may be performed.
- It is customary to eat dairy foods on Shavuot. Menus range from traditional cheese blintzes to quiches, casseroles and more.
- On the second day of Shavuot, the Yizkor memorial service is recited.
- Some communities read the Book of Ruth publicly, as King David—whose passing occurred on this day—was a descendant of Ruth the Moabite.
- Some have the custom to decorate their homes (and synagogues) with flowers and sweet-smelling plants in advance of Shavuot. ❖

**Join us each weekday morning Monday-Friday
as we delve into the mysteries of Chassidic concepts.
5:55 am followed immediately by Shacharis.**

The Story of Ruth

Ruth was a Moabite princess of very fine character, who became the great-grandmother of King David. She was dissatisfied with the idol-worship of her own people, and when the opportunity arose, she gladly gave up the privileges of royalty in her land and accepted a life of poverty among people she admired.

Here is how it all came about:

It was in the days when the Judges ruled in Israel. The children of Israel had become lax in their observances of the Torah, and had called G-d's punishment down upon themselves. A great famine reigned in the Land of Israel.

There was a certain man in Judah named Elimelech. He was a wealthy merchant who was not used to hunger and poverty, and so he thought he could escape from the misery by moving elsewhere. He therefore took his wife, Naomi, and their two sons, and went to live in Moab.

Ruth became friendly with this Jewish family. She learned to admire their laws and customs. The dissatisfaction which she had already felt at the meaningless idol-worship of her own people now turned to positive objection. And so, when one of the sons asked her to marry him, she was happy and proud to accept. She did not feel any pangs of regret at what she was giving up: her life of luxury at the palace, her royal title, her prospects of wealth and honor in the future. All she saw was the selfishness and mercilessness of her own people, and the difference of the Jews to whom she now had attached herself.

Elimelech and his two sons died, and Naomi was left, a poor widow, not knowing what to do or whither to turn. She therefore said to Ruth and to her other daughter-in-law, Orpah (also a Moabite):

"My daughters, I must go away, and I have decided to return to my hometown, to Beth-Lechem. Things cannot be too good there, and there is no reason why you should suffer too. Take my advice, therefore, and go back to your parents' homes. Your husbands are dead, and perhaps if you remain in your own country, you may find other men to marry you. I have lost my sons forever, but you are young; you can get other husbands."

Orpah looked sad, kissed her mother-in-law, and bade her goodbye. But Ruth clung tearfully to Naomi and begged her to allow her to go with her. With these touching words she implored her, saying:

"Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy G-d my G-d; where thou diest will I die, and there will I be buried; the L-rd do so to me, and more also, if aught but death part thee and me."

Ruth knew full well what she was doing. Naomi had reminded her of the difficulties which confronted the Jew at all times, yet Ruth was adamant in her determination to follow her mother-in-law, and to cling to the faith of her adoption, which had become so dear to her.

The future was to prove that Ruth would be justly rewarded for her high resolve; but even in her poverty, Ruth had no regrets.

It was harvest time as Ruth and Naomi came to the land of Judah. They were both worn out from their journey, and Ruth prevailed upon Naomi to rest, while she herself would go out into the fields of Beth-Lechem and see what she could find to sustain them from hunger.

Haftorah Summary for Bamidbar

Hosea 2:1-22

This week's haftorah begins with the words, "The number of the children of Israel shall be as the sand of the sea [shore], which can be neither measured nor counted." An appropriate reading for the first Torah reading of the Book of Numbers.

Hosea first prophesies about the eventual re-unification of the houses of Judah and Israel. During the Messianic Era, these two perennial antagonists will make peace and appoint a single leader. Hosea then rebukes the Jewish people for their infidelity, abandoning their "husband," G-d, and engaging in adulterous affairs with pagan deities. He describes the punishments they will suffer because of this unfaithfulness.

Eventually, though, Hosea reassures the Jews that they will repent, and G-d will accept them back wholeheartedly. The haftorah concludes with the moving words: "And I will betroth you to Me forever, and I will betroth you to Me with righteousness and with justice and with loving-kindness and with mercy." ❖

Ruth entered a field where many men were busy cutting barley, others were binding it into sheaves, while others were piling them onto wagons and carting them away.

A little hesitatingly, but spurred on by her hunger and by the thought that she must get something for her dear mother-in-law, Ruth went into the field and sat down for a while to rest and to see what luck she might have here. Suddenly she was startled to hear a voice saying to her, kindly and gently: "G-d be with you, stranger! Come along into the field. Do not be bashful. Gather some ears of corn, and satisfy your hunger!"

It was Boaz himself, the owner of the field, who thus addressed Ruth.

Ruth thanked him and plucked some ears of grain. She then was going to depart, when the same kind voice urged her to stay awhile and gather pe'ah.

"What is pe'ah?" asked Ruth.

"Our Torah tells us that when the owner of a field has his grain cut, he is not to cut the corners of the field, but to leave them for the poor, the needy and the stranger to come and reap for themselves," answered Boaz.

"How wonderful!" exclaimed Ruth. And so she stayed and cut the corn from a corner of the field, and was then again about to go away.

"You do not need to go yet," urged Boaz. "Why not stay and benefit from leket (gleanings)?"

"What does leket mean?" again asked Ruth.

"According to our law, if a reaper misses some grain with his scythe, or drops some, he is not allowed to go back to gather that grain, and this must be left for the poor and the stranger," explained Boaz patiently to Ruth. He was finding her more and more attractive, and thought he had never seen such a noble-looking lady.

Ruth said nothing, but saw no reason for refusing to take advantage of the laws of the Torah, which she herself had so gladly embraced.

When she gathered a whole basketful, she went up to Boaz, thanked him very sincerely for his kindness, and got ready to depart.

"There is no need for you to go yet," coaxed Boaz. "There is still shikchah (forgotten sheaves) which you can take."

"The Torah is indeed limitless in its care of the less fortunate ones," said Ruth. "Now please tell me, what is shikchah?"

"When the owner of a field is taking his load of grain to his granaries, it is possible that he may have forgotten some sheaves in the field. Well the Torah forbids him to go back and get them; he must leave these forgotten sheaves for the poor, the widow, the orphan and the stranger."

Ruth was so happy with her good fortune. She had gathered almost more than she could carry. She and Naomi were now well provided for some time. She again thanked Boaz, who made her promise to come again. In the meantime Boaz had made enquiries about the attractive stranger who had captured his heart, and he discovered that she was the widowed daughter-in-law of Naomi.

Ruth was full of excitement as she hastened to her mother-in-law and related all that had happened to her in the fields of Boaz. Naomi was happy that Ruth had been so successful and had found favor in the eyes of Boaz, the wealthy landowner. And so, when Boaz asked her to marry him, Naomi urged her to do so.

Now Ruth was unexpectedly rewarded with wealth and happiness. She and Boaz were blessed with children who became famous in history. She lived long enough to see her great-grandson David, who became the L-rd's anointed and beloved king of all the Jewish people.

For Ruth and Boaz had a son named Obed, who became the father of Jesse. And David, as you know, was the youngest son of Jesse. ❖

From Our Sages

G-d spoke to Moses in the desert of Sinai (Numbers 1:1)

The Torah was given to the people of Israel in the ownerless desert. For if it were given in the Land of Israel, the residents of the Land of Israel would say, "It is ours"; and if it were given in some other place, the residents of that place would say, "It is ours." Therefore it was given in the wilderness, so that anyone who wishes to acquire it may acquire it.
-- (Mechilta d'Rashbi)

Why was the Torah given in the desert? To teach us that if a person does not surrender himself to it like the desert, he cannot merit the words of Torah. And to teach us that just as the desert is endless, so is the Torah without end.
-- (Pesikta d'Rav Kahana)

It is customary that on the Shabbat before a wedding, the bridegroom is called to the Torah. Shavuot, the festival which coincides with the anniversary of the giving of the Torah at Mount Sinai, represents the marriage of G-d and Israel; this is why the Torah portion of Bamidbar ("in the desert") is usually read on the Shabbat before Shavuot.
-- (Rabbi Yosef Yitzchak of Lubavitch)

Raise the head of all the congregation of the children of Israel . . . by the number of names (Numbers 1:2)

Because of G-d's great love for His people, He counts them all the time. He counted them when they left Egypt. He counted them after they fell in the wake of the sin of the golden calf, to know the number of the survivors. And He counted them when He came to manifest His presence within them: on the first of Nissan the Sanctuary was erected, and [one month later] on the first of Iyar He counted them.
-- (Rashi)

This is reflected in the Hebrew word for "count," pakod, which also means to "remember" and "be concerned with."
-- (Nachmanides)

A census expresses two paradoxical truths. On the one hand, it implies that each individual is significant. On the other hand, a headcount is the ultimate equalizer: each member of the community, from the greatest to the lowliest, counts for no less and no more than "one." G-d repeatedly commands Moses to count the Jewish people to emphasize both their individual worth—the fact that no single person's contribution is dispensable—as well as their inherent equality.
-- (The Chassidic Masters)

PLEASE NOTE: The Yizkor Prayer will be said after the Torah reading on Monday morning at approximately 11am.

Good Shabbos and Good Yom Tov to all!



שבת שלום! • גוט שבת!

ב"ה
 וּמְלֵאָה הָאָרֶץ דַּעַה אֶת־ה'
 ANSHEI LUBAVITCH
BEIS MIDRASH
 בית מדרש לחסידות
L'CHASSIDUS

Shiurim • שיעורי חסידות



STUDY CHASSIDUS!

Currently learning
 מצות מינוי מלך

**THE SPIRITUAL DIMENSION OF
 APPOINTING A KING**
 by the Tzemach Tzedek
Monday-Friday 5:55-6:10 AM

Halacha • שיעורי הלכה

Hilchos Eruvin 1:40-1:45 PM
 Monday-Thursday

Talmud • שיעורי גמרא

Tractate Sukka 9:30-10:00 PM
 Tuesday nights following Ma'ariv

Shavuos Learn-a-Thon

11:59 pm

Rabbi Dr. Avi Kuperberg
 will discuss

**Mental Health and Halachic
 Ramifications: Practical
 Issues in Our Daily Lives**

Rabbi Bergstein
 will discuss

Gun Control

What are we supposed to do about gun violence? Should we seek to change permissive gun laws? Should we alter restrictive gun laws? How do we balance competing interests? Should we let the evil of the few, result in a restriction of freedom for the many? What teachings from the Torah are relevant to this topic, and how might they shape the discussion?

1:30 am



MONDAY EVENING PIZZA & PARSHA

7:00-8:00 PM • Maariv at 9:15

Monday, May 21, 2018
STRONG AS SAMSON

Watch What You Watch

The name "Samson" is literally synonymous with "strength." Journey through the life of this colorful and mystifying character—strongman, judge, leader of the people, Nazarite, and of course, a man of G-d. Along the way, discover the weak link of his story—and how to avoid it in your own.

Monday, May 28, 2018
DESIRING DESIRE

Is It Okay to Tempt Yourself?

Somewhere, in some distant land, there exists the perfect person who is not even tempted by evil. For the rest of us, we're stuck with the daily struggle of life. The good news is that struggles make us better people: more committed—and it makes G-d proud, too. So, perhaps we should try to look for even more to struggle with? Raining quail in the desert tell us, "No!"

Monday, June 4, 2018
MAN OF THE PEOPLE

*How One Man Stemmed a Revolution and Won
 Over a Nation*

It's an angry scene. Future hopes nursed for generations have been shattered. A furious mob wants to oust the incumbent leader. People are wailing on the sidelines. The pressure cooker is about to burst. One man steps in and saves the day. Caleb was his name. What did he say and how did he do it? Find out in this exciting class.

Monday, June 11, 2018
SOPHISTICATED ANIMAL?

The Total Is More than Just the Sum of the Parts

It's an age-old question: Is man simply a sophisticated animal, or an entirely different species? Let the critics cluck and the cynics chuckle, but Moses has a message to deliver: It's definitely the second option. Find out how his showdown with a rabble-raising Korach centered on just this question.



What Is?

RETHINK EVERYTHING
 YOU KNOW ABOUT OUR
 UNIVERSE

Sundays, 7:30-9:00 PM

Next week (Sunday, May 27):

Is the Self Real?

In the fifth lesson of *What Is?* *Rethinking Everything We Know about Our Universe*, we will explore the question, "*Is the Self Real?*"

Who are we? What are we? What makes me "me"? What does our sense of self come from? How do we come to possess consciousness?

What role does our sense of self play in our lives? Our negative character traits, spiritual shortcomings, and interpersonal conflicts all trace back to egotism and selfishness. Yet self-esteem is crucial to a happy and productive life!

Join us on Sunday, **7:30-9:00 PM**, at Anshei Lubavitch, as we discover more about our Creator.

THINK DEEPLY. LIVE DEEPLY.

FIND OUT MORE by calling
 201.362.2712. or email:

RabbiBergstein@FLChabad.com

Shiur & Shalosh Seudos

עין יעקב - **Homiletic Teachings of the
 Sages about the Giving of the Torah**
One hour before Mincha

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WITH GRATITUDE TO HAKODOSH BARUCH HU FOR HIS
 KINDNESS

