



Anshei Lubavitch Congregation

ב"ה

Rabbi Levi Neubort

Associate Rabbi Avrohom Bergstein

Torah Portion: Naso (Numbers 4:21–7:89)

Friday/Saturday, May 25–26, 2018 / Sivan 11-12 5778

Candle Lighting is at 7:59 pm • Shabbos ends Sat. 9:06 pm

Zmanim for Shabbos, May 26 Daylight Saving Time

Earliest Tallis	4:21 AM*
Latest Morning Shema	9:09 AM
Earliest Mincha (Gedola)	1:32 PM
Plag Hamincha	6:49 PM
Earliest Evening Shema	8:50 PM
* Zmanei Halocho L'Ma'aseh	

Shabbos Torah Reading "Naso"

Completing the headcount of the Children of Israel taken in the Sinai Desert, a total of 8,580 Levite men between the ages of 30 and 50 are counted in a tally of those who will be doing the actual work of transporting the Tabernacle.

G-d communicates to Moses the law of the sotah, the wayward wife suspected of unfaithfulness to her husband. Also given is the law of the nazir, who forswears wine, lets his or her hair grow long, and is forbidden to become contaminated through contact with a dead body. Aaron and his descendants, the kohanim, are instructed on how to bless the people of Israel.

The leaders of the twelve tribes of Israel each bring their offerings for the inauguration of the altar. Although their gifts are identical, each is brought on a different day and is individually described by the Torah. ❖

Shabbos Schedule

Erev Shabbos – May 25

Mincha 7:30 pm

Shabbos – May 26

Shacharis 9:30 am*
 Torah Reading 10:35 am
 Rabbi's Drasha 11:15 am
 Musaf 11:35 am
 Kiddush 12:10 pm
 Gemara (2-31 Summit) 7:05 pm
 Seudah & Class (in Shul) 7:05 pm
 Mincha 8:05 pm
 Rabbi's Drasha 8:25pm
 Maariv 9:06 pm

**Latest morning Shema is now 9:09 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
Hotline phone number: 201-254-9190.

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

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.

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

**Want to honor a loved one? Give
meaning to an anniversary?
Commemorate a Yahrzeit?
You can sponsor
the Shabbos Kiddush
or the Weekly Bulletin.
Please contact the Rabbi.**

Pizza & Parsha

Monday, May 28 7:00-8:00 pm

**"DESIRING DESIRE":
Is It Okay to Tempt Yourself?**

(Please join us for Maariv at 9:15 pm)

Haftorah Summary for Naso

Judges 13:2-25

This week's haftorah describes the birth of Samson, a lifetime nazirite. A condign haftorah for this week's reading, which discusses all the laws of the nazirite.

Manoah and his wife, members of the Tribe of Dan, were childless. One day an angel appeared to Manoah's wife, informing her that she will give birth to a child. This child, the angel instructed, was to be a lifetime Nazirite. In addition, the angel instructed her to abstain from all foods forbidden to a nazirite — such as wine or ritually impure foods — from the moment she would conceive. The angel further informed the woman that her son will save the Jewish people from the Philistine oppression they were enduring at that time.

The soon-to-be-mother told her husband the good news. He entreated G-d to send His messenger again — they were unaware at the time that the messenger was an angel. G-d sent the angel again, and he repeated his instructions. Manoah and his wife then invited the angel to partake of a special meal they would prepare, but he declined. Instead he encouraged Manoah to offer the goat he wished to slaughter for the meal as a sacrifice to G-d. The angel then ascended to the heavens in the flame that devoured the sacrifice.

The haftorah ends with the birth of Samson: "And the lad grew, and G-d blessed him." ❖

Tribes

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

Every weekday, the Jew places on his head above his brain, and on his arm opposite his heart, a pair of tefillin—black leather boxes containing small parchment scrolls on which are inscribed the basic tenets of our faith, chief amongst them the proclamation: "Hear O Israel, the L- rd our G-d, the L- rd is one."

Our sages tell us that G-d, too, dons tefillin. And what is inscribed in G-d's tefillin? "Who are like Your people Israel, one nation on earth." As we attest to the oneness of G-d, G-d attests to the oneness and integrity of His chosen people.

Yet from its very beginnings, this "one nation" has been comprised of twelve distinct tribes. Jacob had twelve sons; before his passing he blessed them "each man according to his individual blessing," granting Judah the majesty of the lion, Issachar the perseverance of the donkey, Dan the ingenuity of the snake, Naphtali the swiftness of the gazelle, and so on. Each tribe was thereby given a distinct vocation and role: Judah produced kings and legislators; Issachar, scholars; Zebulun, seafarers and merchants; warriors came from Gad, schoolteachers from Shimon, olive growers from Asher, shepherds from Manasseh, and so on.

The descendants of Jacob's children preserved their tribal identities throughout their exile in Egypt. When the Red Sea parted to allow them passage, it split into twelve pathways—one for each tribe. Each tribe was

counted separately in the various censuses taken of the people of Israel; each had its own stone on the high priest's breastplate, its own flag (in the color of its stone), its designated place in line when the people of Israel journeyed through the desert, and its designated position when they camped around the Sanctuary (mirroring the places that Jacob designated for his sons around his bier at his funeral). Twelve spies, each representing his respective tribe, made up the reconnaissance mission sent in preparation for the conquest of the Holy Land. Once there, each tribe was allotted its own territory suited for its particular vocation; there was even a time when certain restrictions were placed on marriages between the tribes to prevent the ownership of land from passing from one tribe to the other.

Repetitious Days

The tribulations of exile and dispersion have blurred the delineation of Israel into its twelve tribes. Today, most Jews have no certain knowledge as to which tribe they belong to. But the concept of "one nation," distinguished by various tribal identities, remains. While all Jews are bound by the same Torah and the same 613 mitzvot, communities differ in the texts of their prayers, their application of certain laws, and their observance of certain customs. By the same token, the traditional partnership between the "Issachars" and the "Zebuluns"—between those who devote their lives to the study of Torah and those who support them with the proceeds of their business dealings—remains a time-honored institution in every Jewish community.

There are twelve days on our calendar on which we touch base with our tribal identities and the "tribalism" of Israel. These are the first twelve days of the month of Nissan, when we remember the dedication of the Sanctuary by the twelve tribal heads or nesi'im (singular, nassi) of Israel.

The Sanctuary was the “Tent of Meeting” which G-d instructed Moses to build to serve as the dwelling place of His manifest presence (Shechinah) within the camp of Israel. The Sanctuary accompanied the people of Israel for their forty-year journey through the desert, following which it was set up in various places in the Holy Land, until a permanent home for G-d was built in Jerusalem by King Solomon.

As a rule, the service in the Sanctuary did not relate in any overt way to Israel’s division into tribes. It was carried out by Aaron and his sons, whom G-d had chosen to serve as the emissaries of all the people. Thus, when the Sanctuary was inaugurated on the first of Nissan in the year 2449 from creation (1312 BCE—one year after the Exodus), and the nesi’im of the twelve tribes approached Moses with the desire to bring gifts in honor of the Sanctuary’s dedication, Moses hesitated to accept their offerings, feeling that an offering by a single representative on behalf of the people as a whole would be more appropriate. But G-d desired that each tribe should be individually recognized and represented in the establishment of His “dwelling” within the Israelite camp, and instructed Moses to “accept it from them . . . One nassi a day, one nassi a day, shall they bring their offerings for the inauguration of the altar” (Numbers 7:5, 11).

So for twelve days the nesi’im brought their gifts. On the first of Nissan, Nachshon ben Aminadav, the nassi of the tribe of Judah, presented a series of offerings to the Sanctuary; on the second of Nissan, Nethanel ben Tzuar, the nassi of Issachar, brought his tribes offerings; on the third, it was the turn of Eliav ben Cheilon, nassi of Zebulun; and so on until the twelfth of Nissan, when the nassi of Naftali, Achira ben Einan, presented his tribe’s contribution. Today we commemorate the Sanctuary’s dedication by reading, on each of these days, a daily section of the nassi—the verses describing the offerings of the day. After recounting the offering brought by that day’s tribe, we conclude with the prayer:

May it be Your will, L-rd my G-d and G-d of my fathers, that if I, Your servant, am from the tribe of . . . whose section of the nassi I have read today in Your Torah, may all the holy sparks and holy illuminations that are included within the holiness of this tribe shine upon me, to grant me understanding and intelligence in Your Torah and in my awe of You, to do Your will all the days of my life . . .

What is most puzzling about the nassi readings, however, is that they each describe exactly the same offering! On the first day, we read how the nassi of Judah brought “one silver dish, weighing 130 shekels, one silver bowl of 70 shekels . . . both filled with fine flour mixed with oil . . . a golden spoon, ten shekels in weight, filled with incense . . . an ox . . . a ram . . . a sheep . . . a he-goat . . .” and so on—some thirty-five items in all. On the next day, we read how the nassi of Issachar brought those very same 35 items, identical in every way—down to the weight of each vessel and the age of each animal. The same occurs when we read of Zebulun’s offering on the third day, Reuben’s offering on the fourth, and so on to Naftali’s offering on the twelfth of Nissan.

Indeed, this is how the account appears in the seventh chapter of the book of Numbers, from which the nassi readings are taken. The Torah, which is often so “mincing” with words that it expresses many complex laws with a single extra letter, recounts each nassi’s offerings separately, repeating the detailed list twelve times. Thus it expends seventy-two “extra” verses in its account of these offerings, making the section of Naso (Numbers 4:21–7:89) the longest in the Torah (176 verses).

Why, then, do we say that each day’s nassi reading calls forth the unique “holy sparks and holy illuminations that are included within the holiness of this tribe”? And if the “sparks” and “illuminations” represented by these offerings are not unique, but common to all the tribes of Israel, why did each tribe bring its offerings separately, and bring them each on a different day?

Six Wagons and Twelve Oxen

In addition to the offerings they brought on the first twelve days of Nissan, there was another contribution made by the twelve tribal heads in connection with the Sanctuary’s inauguration. Six wagons, each with a pair of oxen, were given for the purpose of transporting the Sanctuary. Each tribe contributed one ox and joined with another tribe to bring one of the six wagons. This gift was presented by all twelve nesi’im together on the first of Nissan, as described in the nassi reading of that day.

An examination of these two groups of gifts shows that they both address the same paradox: the paradox of “one nation” composed of various “tribes.” Both these offerings—each in its own way—show how, though Moses’ vision of a common offering from all the people of Israel was rejected in favor of individual offerings by each tribe, these in fact actually underscore the unity of Israel.

How, indeed, do a people comprised of various tribes, each with its own character, temperament, talents and vocation, achieve union as “one nation”?

One approach is to focus on our “interdependence”: to appreciate that since we share a common goal—namely, to build for G-d “a dwelling in the physical world”—and since we each have a crucial role to play in the achievement of this goal, our various “tribes” and types complement and fulfill one another to create a single people. In other words, our differences themselves are what unite us. Since the entity “Israel” and what it stands for would be incomplete were any one “tribe” missing from the equation, no Jew is fully Jewish without his relationship with every other type of Jew.

This is what the nesi'im demonstrated with their gift of “six covered wagons and twelve oxen, a wagon for each two of the nesi'im, and for each one, an ox” (Numbers 7:3). True, they were saying, we are comprised of various “tribes,” each distinguished by its particular character. True, we each bring our own distinct contribution to the fulfillment of Israel's mission. Yet we recognize that while we each have been blessed with something our fellow “tribes” do not have, it is they who provide us with what we lack. Half a wagon is useless—we must combine our gifts in order to have something with which to transport the “Tent of Meeting” in our journey through the spiritual desert that is our material world. And while we may perhaps be able to produce a complete “ox” by our own efforts, it takes two oxen to pull our common wagon.

There is, however, another aspect to the unity of Israel—a vision that sees the many and diverse vocations and personalities that make up the Jewish nation as but the variant expressions of a singular essence. It is not only that all these callings work in tandem to achieve a collective goal (as with the oxen and wagons), but that they are all intrinsically one. The nation of Israel is a single soul shining through a many-faceted prism: while each facet unleashes its individual hue in the ray it refracts, the light they all convey is one and the same.

This is the idea expressed by the second group of offerings—those brought by the nesi'im over the first twelve days of Nissan. As we said, these offerings were all exactly the same, down to the weight of the silver in each plate and the age of each lamb, yet the Torah recounts each offering separately. In its commentary on these verses, the Midrash expounds on the allegorical significance of these gifts. Each and every detail of these thirty-five items—the type of vessel, its material, its weight, the species of the animal offerings, their number, their age, etc.—symbolized something. But to each tribe they symbolized something else. To Judah they represented different aspects of the tribe's role as sovereigns and leaders; to Issachar, they all pertained to scholarship and Torah study; and so on (see Bamidbar Rabbah 13–14).

This explains the allocation of these offerings to twelve different days, and their twelve-fold “repetition” in the Torah. The Torah wishes to emphasize that each tribe brought its own experience and perspective to its offering. The very same act was differently colored by the individual nature of each of its actors; each was expressing the same eternal truth via his own personality and lifestyle.

Unity in Two Dimensions

Hence the necessity for both sets of offerings by the leaders of the tribes of Israel.

With their first offering of six wagons and twelve oxen, the leaders of the tribes expressed how our differences themselves, when applied in concert and harmony, unify us as “one people.”

The second group of offerings expressed a more profound unity: that even as we each pursue our Divinely ordained role, each living his life on his “day” in his way, we are all doing the same thing. For in origin and essence we are one, and our individual lives and accomplishments are but the many expressions of a single quest.

The first aspect of our unity concerns only the end, but not the means, of our national mission. It sees the common goal that is the ultimate purpose of it all; but the process of life—what we actually do to attain this goal—remains an area of difference and disparity. So even if our present-day efforts are guided by, and permeated with, the vision of our common objective, our actual lives are conducted apart and disconnected. The second aspect, however, sees an intrinsic oneness in the process of life itself. Even before our individual paths have converged upon the same destination, it sees in the many ways in which we apply our particular talents and abilities a single process, a single deed, a single endeavor: making our lives a “Tent of Meeting,” a place to house the goodness and perfection of our Creator. ❖

**The Shabbos Day is an opportunity for resting, eating ... AND LEARNING.
Join us for Shalosh Seudah (the 3rd meal), along with an exciting class,
each Shabbos afternoon – one hour before Mincha.**

From Our Sages

This is the law of the nazir on the day that the days of his abstention are completed . . . (Numbers 6:13)

Why does the Torah section dealing with the laws of the nazir follow immediately after the section dealing with the laws of the sotah? To tell you that whoever sees a sotah's ruin should forswear wine.

(Rashi)

Once, in the early days of Chassidism, a learned Jew happened upon a farbrengen (a chassidic gathering). Taking in the sight of half-empty vodka bottles on the table, of Jews singing and dancing instead of studying Torah, he cried: "Jews! The Holy Temple is in ruins, Israel is in exile, and you dance and drink?!"

Present at the farbrengen was Rabbi Dovid Purkes, a senior disciple of the Baal Shem Tov. "I have a question for you," said Rabbi Dovid to the visitor. "In one place, Rashi writes that a nazir's vow to abstain from wine is an appropriate reaction for one who witnesses human susceptibility to corruption by physical appetites. But only a few verses later, Rashi quotes the Talmudic opinion which regards the nazir's abstinence as a sin. Which is it? Is drinking wine a positive or a negative thing to do?"

"I'll tell you the difference between the two cases," continued Rabbi Dovid. "The first statement by Rashi is addressed to one who 'sees a sotah's ruin.' A person who is capable of seeing the negative in a fellow Jew had better not drink wine. Wine will agitate his heart, and he'll probably be roused to discover more failings and deficiencies in his fellows. But someone who is blessed with the ability to see only the good in his fellow—for him to avoid getting together with other Jews for a l'chaim is nothing less than sinful. An infusion of wine into his heart will stimulate it to uncover the hidden good in the hearts of his fellows."

(Reshimot Devarim)

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

Good Shabbos to all!



שבת שלום! • גוט שבת!

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STUDY CHASSIDUS!

Currently learning

מצות מינוי מלך

**THE SPIRITUAL DIMENSION OF
APPOINTING A KING**

by the Tzemach Tzedek

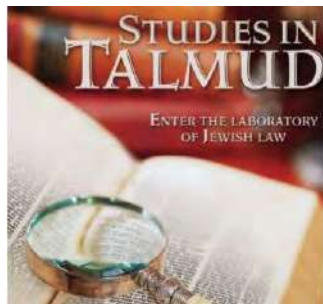
Monday-Friday 5:55-6:10 AM

Halacha • שיעורי הלכה

Hilchos Eruvin1:40-1:45 PM
Monday-Thursday

Talmud • שיעורי גמרא

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



Shiur & Shalosh Seudos

**Rabbinic Attitudes toward
Immigration to America**

**Shabbos Afternoon, 7:05 pm
One hour before Mincha**

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WITH GRATITUDE TO HAKODOSH
BARUCH HU FOR HIS KINDNESS



MONDAY EVENING PIZZA & PARSHA

7:00-8:00 PM • Maariv at 9:15

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-rousing Korach centered on just this question.

Monday, June 18 2018

MOSES'S DOUBLE STANDARD

The Drawbacks of Authenticity

Sure, we'd all like to believe that we behave in private just as we do in public—but oftentimes, that's simply not the case. So, are we just bald-faced hypocrites? Should we make our public actions consistent with our private ones and let it all out? A sad story of Moses and the rock tells us a thing or two about this tension.



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.

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