



Anshei Lubavitch Congregation

ב"ה

Rabbi Levi Neubort

Associate Rabbi Avrohom Bergstein

Torah Portion: Beha'alsecha (Numbers 8:1-12:16)

Friday/Saturday, Jun 1-2, 2018 / Sivan 18-19 5778

Candle Lighting is at 8:04 pm · Shabbos ends Sat. 9:13 pm

Zmanim for Shabbos, June 2 Daylight Savings Time

Earliest Tallis 4:16 AM*
 Latest Morning Shema 9:08 AM
 Earliest Mincha (Gedola) 1:33 PM
 Plag Hamincha 6:54 PM
 Earliest Evening Shema 8:56 PM
 * Zmanei Halocho L'Ma'aseh

Shabbos Torah Reading "Beha'alsecha"

Aaron is commanded to raise light in the lamps of the menorah, and the tribe of Levi is initiated into the service in the Sanctuary.

A "Second Passover" is instituted in response to the petition "Why should we be deprived?" by a group of Jews who were unable to bring the Passover offering in its appointed time because they were ritually impure. G-d instructs Moses on the procedures for Israel's journeys and encampments in the desert, and the people journey in formation from Mount Sinai, where they had been camped for nearly a year.

The people are dissatisfied with their "bread from heaven" (the manna), and demand that Moses supply them with meat. Moses appoints 70 elders, to whom he imparts of his spirit, to assist him in the burden of governing the people. Miriam speaks negatively of Moses, and is punished with leprosy; Moses prays for her healing, and the entire community waits seven days for her recovery. ❖

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.

Shabbos Schedule

Erev Shabbos – June 1

Mincha 7:30 pm

Shabbos – June 2

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) 7:15 pm
 Seudah & Class (in Shul) 7:15 pm
 Mincha 8:15 pm
 Rabbi's Drasha 8:35 pm
 Maariv 9:13 pm

**Latest morning Shema is now 9:08 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.

Pizza & Parsha

Monday, June 4 7:00-8:00 pm

**"MAN OF THE PEOPLE":
How One Man Stemmed a Revolution
And Won Over a Nation**

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



This week's kiddush is sponsored by the Lebovic family in celebration of Dina's Bas Mitzvah.

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.

Haftorah Summary for Beha'alo-secha

Zechariah 2:14-4:7

This haftorah contains a vision of the golden Temple Menorah, whose daily kindling is discussed in the opening of this week's Torah reading.

This prophecy was communicated by Zechariah shortly before the building of the Second Temple. The haftorah opens with a vivid depiction of the joy that will prevail when G-d will return to Jerusalem: "Sing and rejoice, O daughter of Zion, for, behold! I will come and dwell in your midst, says the L-rd."

The prophet then describes a scene in the Heavenly Court: Satan was seeking to incriminate Joshua, the first High Priest to serve in the Second Temple, because of the "soiled garments" (i.e. sins) he was wearing. G-d himself defends the High Priest: "And the Lord said to Satan: The Lord shall rebuke you, O Satan; the Lord who chose Jerusalem shall rebuke you. Is [Joshua] not a brand plucked from fire?" I.e., how dare Satan prosecute an individual who endured the hardships of exile? "And He raised His voice and said to those standing before him, saying, 'Take the filthy garments off him.' And He said to him, 'See, I have removed your iniquity from you, and I have clad you with clean garments.'"

G-d then proceeds to outline the rewards awaiting Joshua if he and his descendents follow G-d's ways. The ultimate reward is, "Behold! I will bring My servant, the Shoot, " an allusion to Moshiach, the Shoot of David.

Zechariah then describes a vision of a golden seven-branched Menorah. An angel interprets the meaning of this vision: "This is the word of the Lord to Zerubbabel [descendent of King David, one of the protagonists in the building of the Second Temple], 'Not by military force and not by physical strength, but by My spirit,' says the Lord of Hosts." Meaning that Zerubbabel's descendent, Moshiach, will have no difficulty in his task, it will be as simple as lighting a menorah. ❖

The Missing Complaint

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

G-d spoke to Moses in the Sinai desert, in the first month of the second year following their Exodus from the land of Egypt, saying: "The children of Israel shall prepare the Passover [offering] at its appointed time. On the fourteenth of this month, in the afternoon ... in accordance with all its decrees and laws...."

There were, however, certain individuals who had become ritually impure... and could not prepare the Passover offering on that day. They approached Moses and Aaron ... and they said: "...Why should we be deprived and not be able to present G-d's offering in its time, amongst the children of Israel?"

– Numbers 9:1-7

The Torah goes on to describe how G-d repented to their plea by establishing a "Second Passover" on the 14th of Iyar (exactly one month after the original Passover), to serve as a second opportunity for all who were "ritually impure, or on a distant road" and were therefore unable to bring the Passover offering "in its proper time."

The Talmud points out that the above verses appear in the Torah out of chronological context. The events leading to the establishment of the Second Passover took place in the month of Nissan in the year 2449 from creation (1312 BCE); chronologically, this would place them in the very first chapter of the book of Numbers. Instead, Numbers begins with an account of the census taken of the Jewish people a month later, in Iyar of that year. From this the Talmud derives the rule that "There is no earlier and later in Torah."

Why, indeed, aren't these events transcribed in the order in which they occurred? Our sages explain that the Torah does not wish to begin the book of Numbers with something that is "a disgrace for Israel. For in the forty years that the people of Israel were in the desert, this was the only Passover offering they brought."

But why should this be regarded as a "disgrace"? The reason that our ancestors brought no other Passover offering until they entered the Land of Israel was that G-d did not allow them to. G-d had instructed that the annual Passover offering should be observed only "When you come into the land that G-d shall give to you"; the first two Passovers—the one observed in Egypt, and the one held in the desert on the following year—were exceptions to this rule, specifically commanded by G-d. So of what deficiency in Israel's behavior are our sages speaking?

The answer lies in the story of the "Second Passover" itself. A group of Jews had found themselves in a state which, by divine decree, absolved them from the duty to bring the Passover offering. Yet they refused to reconcile themselves to this. They refused to accept that this avenue of relationship with G-d should be closed to them. And their impassioned plea and demand, "Why should we be deprived?", swayed G-d to establish a new institution, the "Second Passover," to enable them, and all who will find themselves in a similar situation in future generations, to "present G-d's offering in its time, amongst the children of Israel."

Therein lies the "disgrace" in those thirty-eight Passoverless years in the Sinai Desert. Why did the Jewish people reconcile themselves to the divine decree? Why did they accept this void in their relationship with G-d? Why did they not clamor for the opportunity to serve Him in the full and optimum manner that the mitzvot of the Torah describe?

The Lesson

For more than nineteen hundred years now, our Passovers have been incomplete. We eat the matzah and the bitter herbs, we drink the four cups of wine, ask and answer the four questions, but a central component of the festival observances—the Passover offering—is absent from our seder table. For G-d has hidden His face from us, has removed the Holy Temple, the seat of His manifest presence on physical earth, from our midst. The lesson of the "displaced" 9th chapter of Numbers is clear: G-d desires and expects of us that we refuse to reconcile ourselves to the decree of galut and its diminution of His manifest involvement in our lives. He desires and expects of us that we storm the gates of heaven with the plea and demand: "Why shall we be deprived?!" ❖

**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

Speak to Aaron and say to him: "When you raise light in the lamps . . ." (Numbers 8:2)

Aaron did not bring an offering (for the Sanctuary's dedication—see previous Parshah) with the other princes of the tribes, and so he thought: Woe is me! Perhaps it is on my account that G-d does not accept the tribe of Levi? G-d therefore said to Moses: "Go and say to Aaron: Fear not, you have in store for you an honor greater than this . . . : the offerings shall remain in force only as long as the Temple stands, but the lamps shall always give light . . ." (Midrash Rabbah; Rashi)

When you raise light (Numbers 8:2)

This is to teach us that the lamplighter must hold the flame to the wick until a flame arises of its own accord. (Rashi)

The spiritual significance of the mitzvah of lighting the menorah is that one should be a "lamplighter" who ignites that latent potential within "the soul of man, a lamp of G-d" (Proverbs 20:27).

Here, too, the endeavor must be to kindle the lamp "so that a flame arises of its own accord." In teaching and influencing one's fellow, the objective should be to establish him or her as a self-sufficient luminary: to assist in developing his talents and abilities so that his lamp independently glows and, in turn, kindles the potential in others. (The Lubavitcher Rebbe)

If any man of you, or of your future generations, shall be unclean . . . or be on a journey afar off, he shall keep the Passover to G-d on the fourteenth day of the second month . . . (Numbers 9:10–11)

The meaning of the "Second Passover" is that it is never too late; there is always a second chance. (Rabbi Yosef Yitzchak of Lubavitch)

Why was the mitzvah of the "Second Passover" not commanded directly by G-d in the Torah from the very start, as were virtually all other mitzvot?

Because the Second Passover represents the power of teshuvah—the power to "return" and rectify past failings and transform them, retroactively, into merits. This cannot derive from Torah itself, since Torah, which defines what is desirable and undesirable in the eyes of G-d, cannot regard a failure to fulfill a divine command as something "positive." The mitzvah of the Second Passover could come only as the divine response to the profound yearning of a soul superseding "Torah," as it were, crying out for attachment to G-d from a place so deep within itself that it transcends failing and merit, and can therefore reach back to transform the failing into merit.

(The Lubavitcher Rebbe)

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(The Lubavitcher Rebbe)

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

Four Powerful Insights on the Parsha From the Rebbe

Compiled by Mordechai Rubin

1) Why Do We Miss Out!?

In this week’s Torah Portion, there appears the episode of the “Second Passover.” There were certain individuals who had become ritually impure, and could therefore not prepare the Passover offering in its proper time. They approached Moses and Aaron ... and said: "...Why should we be deprived and not be able to present G-d's offering in its time, amongst the children of Israel?"

The Torah goes on to describe how G-d responded to their plea by establishing a "Second Passover" on the 14th of Iyar (exactly one month after the original Passover), to serve as a second opportunity for all who were "ritually impure, or on a distant road."

Herein lies a lesson for each one of us: A group of Jews had found themselves in a state which, by divine decree, absolved them from the duty to bring the Passover offering. Yet they refused to accept that this avenue of relationship with G-d should be closed to them. And their impassioned plea and demand, "Why should we be deprived?", swayed G-d to establish a new institution, the "Second Passover," to enable them, and all who will find themselves in a similar situation to "present G-d's offering in its time, amongst the children of Israel."

So too for us, for more than nineteen hundred years, our Passovers have been incomplete. A central component of the festival observances—the Passover offering—is absent from our seder table. We must refuse to reconcile ourselves to the decree of galut. G-d desires and expects that we storm the gates of heaven with the plea and demand: "Why shall we be deprived?!"

2) The Job of a Jew

Beha’alosecha begins with the command to Aaron to kindle the Menorah in the Sanctuary. The Menorah symbolizes the Jewish people, for the purpose of every Jew’s existence is to spread divine light throughout the world, as it is written: “The soul of man is the lamp of G-d.” With the light of the Torah, and the candle of mitzvot, we illuminate our surrounding environment.

The Menorah extends upward in seven branches, which symbolize seven different paths of divine service. And yet it was made of a single piece of gold. This shows that the various different qualities that characterize the Jewish people do not detract from their fundamental unity. Diversity need not lead to division, and the development of true unity comes from a synthesis of different thrusts, every person expressing his own unique talents and personality.

Not only does the Menorah point to the importance of every individual, the manner in which it was kindled underscores the need for independent effort. This concept is reflected in the literal meaning of the phrase the Torah uses when relaying G-d's command to kindle the Menorah: "When you raise up the lamps." Rashi explains that this means the priest should apply the flame to the wick "until the flame rises on its own," and shines independently.

3) The Journey of Exile

This week's Torah reading relates the journeys of the Jewish people through the desert. After camping at Sinai for more than a year, they broke camp and began the trek to Eretz Yisrael. Our Sages explain that these journeys reflect an eternal pattern. In a larger sense, they can be understood as describing a paradigm that exists throughout our nation's history. The entry into Eretz Yisrael represents the culmination of the process, the coming of Mashiach.

In this vein, our Rabbis note that the desert is called "the desert of the nations" and compare our people's journey through it to their journey through "the desert of the nations" in our 2000 years of exile.

On the journey through the desert, the ark would be carried before the people. It's like a child learning to walk. He stands. His parents stand somewhat away from him and the child steps toward them. As he proceeds forward, they take a step backward, maintaining eye-contact with him and leading him forward.

This was the pattern in which the ark led the people through the desert and this is the pattern, albeit without the conscious connection, with which G-d is leading us on our collective journey until, together with Mashiach, we return to Eretz Yisrael.

4) A Barren Desert

At Mount Sinai, the Jews received the Torah and soon after constructed the Sanctuary there. Yet, our people did not remain content with having achieved these spiritual heights. Rather than resting on their laurels and staying in the desert where G-d provided for all their needs, they set out on a mission — to journey to Eretz Yisrael.

The desert is barren and desolate. Yet as the Jews traveled through the desert, they transformed it, albeit temporarily, into a settled land, a place where crops, trees, and even flowers grew. For the Jews did not travel empty-handed. With them, they took the Torah that they had been given and the Sanctuary that they had constructed. G-d's presence, which rested within the Sanctuary, and which is given expression in our lives, brought about these positive changes in the surroundings in which they lived.

The Baal Shem Tov explains that the journeys of the Jewish people through the desert are reflected in the journeys of every individual through life. Some of the phases that we pass through may appear barren and desolate. Nevertheless, we must appreciate that this is only the external setting in which we are placed. It should not reflect our inner state — for G-d's presence accompanies us at all times and the Torah is with us in all surroundings. This fills our lives with inner meaning and depth which in turn empowers us to be outward oriented. We can change the environments in which we live and cultivate their growth and development.

Good Shabbos to all!



שבת שלום! • גוט שבת!