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Parshah Beha'alozecha in a

Nutshell

(Numbers 8:1-12:16)

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. ❖

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.

**Thank You to:
Yarden Yehudiel
for reading the Torah
and to our
Kiddush and security
Volunteers**

Eruv: www.fairlawneruv.com
Eruv Hotline phone number:
201-254-9190.

*This week's Kiddush
is sponsored by
The shul*

**Join us this
Shabbos
Shiur and Seuda
Shlishis
at 7:00 pm
together with a
simultaneous
Mesiba Shabbos
for girls and
boys ages 5-12**

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For more information,
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the Rabbi.**

**Halachic Zmanim
Shabbos, June 22
Daylight Savings Time**

Earliest Tallis 4:13 AM
Latest Morning Shema 9:09 AM
Earliest Mincha (Gedola) ..1:37 PM
Plag Hamincha 7:02 PM
Earliest Evening Shema9:06 PM

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule - Beha'alozecha

Erev Shabbos – Jun 21 – Sivan 18

Candle Lighting8:14 pm

Mincha7:30 pm

Shabbos Day – Jun 22 – Sivan 19

Shacharis 9:30 am*

Torah Reading 10:35 am

Rabbi Neubort's Drasha..... 11:10 am

Kiddush 12:10 pm

Gemara (2-31 Summit) postponed

Shiur & Shalosh Seudos 7:00 pm

Mincha8:25 pm

Rabbi's Drasha.....8:50 pm

Shabbos Ends9:23 pm

**Latest morning Shema is 9:09 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Minyan

Shacharis6:15 am

Mincha1:45 pm

Maariv.....9:15 pm

Classes

Chassidus, Mon-Fri5:55 am

Halachah, Mon-Fri1:40 pm

and at 9:25 pm

Torah Studies Mon. 7-8:00 pm

Tuesday Talmud9:30-10:00 pm

Wednesday Mishna 8:30-9:15 pm

Chassidic Masters

“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 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" 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.

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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?!" ❖

Community Events

June 27 – Museum of Jewish Heritage Holocaust Exhibit. Email tuesdaystorah@yahoo.com for more info and to register.

June 27 – Floral Arrangement with Beth Feldman. \$30/person. Thursday, 8:00 – 9:30 PM. To register go to <https://www.yifl.org/event/flowers>.

Aug. 15 – Yankees vs. Indians. \$35 for one ticket, or two for \$65. Pre-game BBQ and transportation will be available options. A Shomrei Torah event, with locations and times to be announced. Contact Mendy Aron at tuesdaystorah@yahoo.com for details or to secure tickets.

Haftorah in a Nutshell – Beha'alojecha

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. ❖

SPECIAL BAR MITZVAH CELEBRATION IN PATERSON. HELP MAKE THE MINYAN!

Shabbat, June 22nd 9a.m. Parshat Ba'Haloscha

At: Federation Apartments 510 E. 27th Street/12th Ave.

The Paterson Shul invites members of the community to join in the Simcha as Sivan Josefs (13-year-old) reads from the Torah for the first time on a Shabbat. He has studied under the guidance of Nachum Nachum.

Up Next: July 6th Parshat Korach, and July 20 Parshat Balak

Your participation helps benefit Jewish senior citizens from all backgrounds.

Visit: www.patersonshul.org or contact JerrySchranz@gmail.com

Jerry Schranz – Gabbai, Paterson Shul

Chassidic Masters

“Eldad & Medad: The Mysterious Prophets”

*By Levi Aotzon
Courtesy of Chabad.org*

Eldad and Medad are the protagonists of a cryptic episode in the portion of Behaalotecha:

Now two men remained in the camp; the name of one was Eldad and the name of the second was Medad, and the spirit rested upon them. They were among those written, but they did not go out to the tent, but prophesied in the camp.

The lad [Gershom, son of Moses] ran and told Moses, "Eldad and Medad are prophesying in the camp!"

Joshua, the son of Nun, Moses' servant from his youth, answered and said, "Moses, my master, imprison them!"

Moses said to him, "Are you zealous for my sake? If only all the L-rd's people were prophets, that the L-rd would bestow His spirit upon them!"

This story demands context (when and how did this episode take place?), biographical information (who were Eldad and Medad?), and explanation (what they were prophesying?), which will help us understand Joshua's frantic reaction.

Context:

The Appointment of the 70 Elders

After the desert-weary Jews complained twice in quick succession about their travels and travails, Moses turned to G-d and cried out: "Alone I cannot carry this entire people, for it is too hard for me."

G-d then told Moses that he would now share the load of leading the nation:

Assemble for Me 70 men of the elders of Israel, whom you know to be the people's elders and officers, and you shall take them to the Tent of Meeting, and they shall stand there with You. I will come down and speak with you there, and I will increase the spirit that is upon you and bestow it upon them. Then they will bear the burden of the people with you so that you need not bear it alone.

The Talmud tells us what happened next (we'll paraphrase):

When G-d said to Moses, "Gather for Me 70 men of the Elders of Israel," Moses responded, "How shall I do it? If I select six from each of the 12 tribes, there will be a total of 72, which will total to two extra. But if I select five from each tribe, there will be a total of 60, lacking 10. However, if I select 6 from this tribe and five from that tribe, I will bring about envy between the tribes!"

What did he do?

He selected six from each tribe and he brought 72 slips. On 70 of them he wrote "Elder," and he left two slips blank. He mixed them and placed them in the box. He then said to the 72 chosen candidates: "Come and draw your slips." Everyone whose hand drew up a slip that said "Elder" was now appointed as one of the 70 sages.

During this whole saga, Eldad and Medad, who were chosen by their tribes to represent them, didn't come forward, as they said: "We are not fitting for that level of greatness; we are not worthy of being appointed for that level of greatness; we are not deserving of being appointed among the Elders."

G-d said: "Since you have made yourselves humble, I will add greatness to your greatness."

And what is the greatness that He added to them? asks the Talmud. All the other elders who were given prophecy at that time prophesied for a period of time and then stopped, but Eldad and Medad prophesied and did not stop.

But when these two humble sages suddenly started spewing prophecy around the Jewish camp, Moses' loyal student Joshua suggested to Moses that they be locked up.

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What could they have possibly been saying that would cause such a reaction?

What Was Their Prophecy?

The Talmud brings three traditions:

They said that "Moses will die, and Joshua will bring the Jewish people into Land of Yisrael."

They prophesied about the story of the quail that followed immediately after this episode, saying, "Arise quail, arise quail," and indeed then the quail came.

They were prophesying regarding the war of Gog and Magog, which will precede the arrival of Moshiach.

The commentary of Yonatan ben Uziel tells us that each one shared a separate prophecy. Eldad shared the prophecy that Moses would die and Joshua would lead the nation to the Holy Land, whereas Medad said that the quail would arise and overtake the Jewish camp and cause havoc, as we indeed read later on in the chapter. They both prophesied together regarding the war of Gog and Magog and the End of Days.

Who Were They?

Who were these two mysterious figures and what was their lineage?

The Midrash says that their real names were Elidad, the son of Chislon, chieftain of the tribe of Benjamin, and Kemuel, the son of Shiphtan, chieftain of the tribe of Ephraim. These two figures ended up leading their respective tribes into the Holy Land. Unlike the rest of the 70 sages, who passed on before entering the land, these two sages merited to see the land due to their humility.

Yonatan ben Uziel tells us that when Moses' father, Amram, divorced his mother, Yocheved, she married a man named Elizaphan ben Parnach, Nasi of the tribe of Zevulun. They had two children together, Eldad and Medad, after which she remarried her first husband and went on to have her youngest son Moses. In short, Moses shared a mother with Eldad and Medad.

The biblical commentator the Rosh agrees that they were Moses' half-brothers, but he argues that they shared a father, not a mother.

Moses' Response

Based on all the above, we now have a greater appreciation for Moses' piety and lofty nature when he told Joshua, "Are you zealous for my sake? If only all the L-rd's people were prophets, that the L-rd would bestow His spirit upon them!" Even though these prophecies (at least according to the first opinion) was hurtful to him, he nevertheless wished prophecy upon all the nation, and allowed them to continue prophesying around the camp.

Our sages tell us that this wish of Moses for all the Jews to become prophets will be realized in the messianic era. In the words of the prophet Joel, "I will pour My Spirit upon all flesh. Your sons and daughters will prophesy."

May this be materialized in our time, amen!

Good Shabbos to all!



שבת שלום! • גוט שבת!



CHASSIDUS

5:55-6:10 AM
Monday-Friday
THE MITZVAH OF HAVING FAITH IN G-D
A discourse by Rabbi Menachem Mendel of Lubavitch, the Tzemach Tzedek



SHULCHAN ARUCH

1:40-1:45 PM
Monday-Thursday
Currently learning
HILCHOS TEFILLAH
Laws of Prayer

9:25-9:30 PM
Sunday-Thursday
Currently learning
HILCHOS KRIAS HA-TORAH
Laws of Reading the Torah



MISHNA

8:30-9:10 PM
Wednesday
Currently learning
MISHNAYOS, tractate YOMA
Chapter 4



TALMUD

9:30-10:00 PM
Tuesday
Currently learning
TALMUD, tractate SUKKAH p. 19b



WANT TO LISTEN TO A CLASS ON-THE-GO? Text your WhatsApp number to 201-362-2712 to join the Torah Classes @ Anshei Group



MONDAY EVENING TORAH STUDIES

7:00-8:00 PM • Maariv at 9:15

Monday, June 24, 2019

BE HUMBLE, EGOLESS... AND GREAT

A Jewish Primer on Healthy Self-Esteem. It's Not What You Think It Is
The meek, helpless Jew is a stereotype that has not boded well for the tribe. But taking one look at the doctrine of servitude embedded in the faith, one cannot help but think that we are some sort of seriously indentured bunch. Discover the secret to maintaining a healthy, if not glorious, sense of self-esteem in the Jewish way of life.

Monday, July 1, 2019

PIPELINE FOR SUCCESS

Remembering Whence the Blessings Come

Did you know that almonds bloom extremely quickly? If you're not botanically inclined, don't worry: this class is just for you. From hastily flowering almonds, we move on to how to make a living and the formula for a successful life-work-faith balance. Not a bad deal for a bunch of tree nuts.

Shiur and Seuda Shlishis

at 7:00 pm

Preparing Fruit & Vegetable Salads on Shabbos

Sponsored by Jeff & Pnina Vilinsky

לעילוי נשמת
לוי - לאון - לייב יצחק ז"ל



Bored in Shul?

Join us this Sunday evening, June 23, at 7:30 pm for

With All My Heart – The Jewish Art of Prayer

Lesson Five – “Standing in Silence”

Over the last two lessons we explored the first three steps in the ladder of prayer. Today, we will explore the highest rung, the summit of prayer known as the Amidah—our personal encounter with G-d.

The Amidah is perhaps the most enigmatic prayer of all. It entails unusual—and for some, uncomfortable—traditions such as standing upright, occasional bowing, and silent reading. What is the meaning of these traditions and why are they necessary for the Amidah?

The most perplexing question of all is: Why does the Amidah prayer, our encounter with G-d, include a series of mundane personal requests? Shouldn't our prayers at this time concern the soul, G dliness, and spirituality?

Join us for the fifth lesson of *With All My Heart* on Sunday, June 23, at 7:30 pm, where we will examine these questions and gain new insight into the Amidah.

MOSES AND MAIMONIDES NOW MAKE HOUSE CALLS.

Learn more. Study about your heritage, faith and history by illuminating your life with knowledge, insight and an understanding of Torah.

You choose. Pick an area of study: Torah, the Prophets, Talmud, Jewish Law, History, Philosophy, Chassidic Thought, you name it!

We'll bring the class to you!

For our fee schedule and to set up your personal study session at your home or office, please email RabbiBergstein@FLChabad.com or call 201.362.2712.