

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule – Parshas Pinchas Erev Shabbos – July 26 – Tammuz 23

Candle Lighting 8:01 pm

Mincha 7:30 pm

Shabbos Day – July 27 – Tammuz 24

Tehillim Reading 8:00 am

Shacharis 9:30 am*

Torah Reading 10:35 am

Rabbi Neubort's Drasha 11:10 am

Kiddush 12:10 pm

Gemara (2-31 Summit) 7:05 pm

Shiur & Shalosh Seudos 7:00 pm

Mincha 8:05 pm

Rabbi's Drasha 8:25 pm

Shabbos Ends 9:05 pm

**Latest morning Shema is 9:22 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Minyan

Shacharis 6:15 am

Mincha 1:45 pm

Maariv 9:15 pm

Classes

Chassidus, Mon-Fri 5:55 am

Halachah, Mon-Fri 1:40 pm

and at 9:25 pm

Torah Studies Mon. 7-8:00 pm

Tuesday Talmud 9:30-10:00 pm

Wednesday Mishna 8:30-9:15 pm

Aaron's grandson Pinchas is rewarded for his act of zealotry in killing the Simeonite prince Zimri and the Midianite princess who was his paramour: G-d grants him a covenant of peace and the priesthood.

A census of the people counts 601,730 men between the ages of twenty and sixty. Moses is instructed on how the Land is to be divided by lottery among the tribes and families of Israel. The five daughters of Tzelafchad petition Moses that they be granted the portion of the land belonging to their father, who died without sons; G-d accepts their claim and incorporates it into the Torah's laws of inheritance.

Moses empowers Joshua to succeed him and lead the people into the Land of Israel.

The Parshah concludes with a detailed list of the daily offerings, and the additional offerings brought on Shabbat, Rosh Chodesh (first of the month), and the festivals of Passover, Shavuot, Rosh Hashanah, Yom Kippur, Sukkot and Shemini Atzeret. ❖

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

תהלים

Tehillim - Psalms

Join us this Shabbos morning
July 27 at 8:00 am for
Shabbos Mevorchim Tehillim.

This week's Tehillim reading is
dedicated to
a refuah sh'laima
for
Avrohom Baruch
ben Mateel.

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

Sponsor a Kiddush or the Weekly Bulletin

It's a wonderful way to
honor a loved one,
remember a yahrzeit, or
celebrate a special
occasion.

For more information,
please contact the Rabbi.

Thank You to:

**Yossi Lebovic
for reading the Torah
and to our
Kiddush and Security
Volunteers**

Eruv: www.fairlawneruv.com

Eruv Hotline phone number:
201-254-9190.

Halachic Zmanim

Shabbos, July 27
Daylight Savings Time

Earliest Tallis 4:41 AM
Latest Morning Shema 9:22 AM
Earliest Mincha (Gedola) .. 1:40 PM
Plag Hamincha 6:51 PM
Earliest Evening Shema 8:50 PM

“Buried Alive and Surviving”

Korach's sons, however, did not die. (Numbers 26:11)

What happened to Korach's sons?

Rashi: They were the first to get involved in the conspiracy, but during the dispute they had thoughts of teshuvah (repentance) in their hearts. Therefore, a secure, elevated area was set apart for them in Gehinom (underground purgatory), and they settled there.

Sifsei Chachamim: Rashi was troubled by an open contradiction. Above it is written, "The earth opened its mouth, swallowing them and their houses, all Korach's people and all their property" (16:32), and yet here we read that Korach's own sons did not die? Therefore, Rashi explains how both statements are true: The earth did indeed swallow up Korach's sons, but they did not die, because "a secure, elevated area was set apart for them in Gehinom," since they did teshuvah.

Gur Aryeh: Since they only contemplated teshuvah in their hearts, and did not do complete teshuvah, which requires verbal confession, they were still punished by being swallowed up. But due to their partial teshuvah they did not lose their lives.

Nachalas Ya'akov: How could Korach's sons still be in the underground Gehinom? Rashi writes explicitly that Korach saw prophetically "a chain of great

people descended from him: Shmuel... the twenty-four watches [of Levites in the Temple]" (Rashi to 16:7). Clearly, then, Korach's sons did eventually come out of Gehinom and father children.

Why is the fact that Korach's sons survived not mentioned in Parshas Korach? (v. 11)

Shach al Hatorah: Because this would have been an affront to Moshe, who said that if "the earth opens its mouth and swallows them... then you will know that these men have provoked God" (Shach al Hatorah to 16:32).

The Rebbe's Teaching

Sifsei Chachamim and Gur Aryeh explain why Rashi concluded that, when the earth swallowed up Korach's sons, "a protected, elevated area was set apart for them in Gehinom."

However, they do **not** explain what led Rashi to conclude that "they were the first to get involved in the conspiracy." What is the proof for this point, at the literal level?

A further, more general problem is why the fate of Korach's sons is mentioned here, amid the census of Re'uvain's descendants, and not in Parshas Korach itself? Shach al Hatorah argues that it would have been an affront to Moshe if we would have discovered in Parshas Korach that some of those who stood against him had survived.

But ultimately, all Korach's men were swallowed up exactly as Moshe had predicted, so why

would it weaken Moshe's position if Korach's sons then survived because they had thoughts of teshuvah? And was it not Moshe's wish that Korach's assembly should do teshuvah?

A final question here concerns the offspring of Korach's sons. As Nachalas Ya'akov proves, Korach's sons must have been released from Gehinom at some point, since they produced descendants that included Shmuel the prophet and the twenty-four watches of the Temple. But when, at the literal level, did Korach's sons escape?

The Explanation

Rashi did not clarify when Korach's sons were released from Gehinom, or why their fate was recorded here in the account of Re'uvain's descendants, as he felt that the reader was in possession of enough information to understand the matter for himself:

In Parshas Korach we learn the fate of Korach's sons: "They descended alive into the grave.... The earth covered them up, and they were lost to the congregation." At first glance, after reading that "they descended alive into the grave," the statement that "they were lost to the congregation" appears to be superfluous. However, when we read in our parsha that "Korach's sons did not die," we can appreciate, in retrospect, that with the words "they were lost to the congregation," the Torah was actually.

fixing a time limit to their sentence in Gehinom. Namely, that Korach's sons were only lost to **that** congregation, i.e., the congregation of Jewish people living at **that** time, but when "the congregation" would pass on, Korach's sons would be released.

Thus, in Parshas Korach, nobody knew that "Korach's sons did not die," because they were still below the ground. But when the census was carried out in our parsha, after "all those destined to die in the desert had already perished" (Rashi on 20:22, above), Korach's sons would have already been released, so it had become public knowledge that "Korach's sons did not die." Therefore, this fact was recorded in the census.

However, this only explains why Korach's family were mentioned in this census in general. Why, though, were they mentioned among Re'uvin's descendants, and not below, with the Levite families (v. 57ff.), being that Korach was a Levite?

At first glance, we might argue that since the Torah mentions here the fate of Dasan and Aviram (who were from the tribe of Re'uvin), it is logical to also mention Korach's sons, who were swallowed up by the earth at the same time as Dasan and Aviram.

In truth, however, associating Dasan and Aviram with Korach's sons appears to be unfair, since Dasan and Aviram were the primary instigators of Korach's rebellion, who lost their lives, whereas

Korach's sons disassociated themselves from the rebellion by doing teshuvah, and lived. Thus, the fact that they are placed together with Dasan and Aviram led Rashi to conclude that Korach's sons were also "the first to get involved in the conspiracy," like Dasan and Aviram, but that, nevertheless, their lives were later saved because of their thoughts of teshuvah.

And this brings to light the power of teshuvah: Even an incomplete teshuvah was sufficient to save the instigators of Korach's rebellion. ❖

"For this commandment which I command you this day, it is not hidden from you, neither is it far off."

Community Events

July 28 - Annual Shomrei Torah Summer BBQ, with great food, Minute-to-Win-It competition, Bounce House, Face Painting, Family Baseball, 3 Pt. Basketball contest, Prizes and more! A Shomrei Torah event taking place at Berdan Grove. Sunday, 4:30 PM to 6:30 PM. RSVP at www.shomrei-torah.org/event/summerbbq, prices are based on age: 5-12, \$5; 12+, \$8; with a family max of \$36 (at park prices increase by \$5). Under 5 free.

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.

MAKE THE PATERSON MINYAN FOR PARSHAS DEVARIM

August 10, 2019

The Paterson Minyan is also celebrating the inauguration of a sink in the kitchen area for the very first time! Great for washing the dishes and also for the Levym to wash the hands of the Kohanim prior to Birchas Kohanim.

OTHER UPCOMING SHABBOS MINYANIM:
August 31 Parshat Re'eh

@ Federation Apartments 510 E. 27th Street/12th Ave.
Your participation helps benefit Jewish senior citizens from all backgrounds.

Visit: www.patersonshul.org for additional updates
or on Facebook: Paterson Shul.
Thanks and hope everyone is having a great summer!
Jerry Schranz
Gabbai - Paterson Shul, Paterson Shul

Haftorah in a Nutshell – 1st Shabbos of the Three Weeks

Jeremiah 1:1-2:3

This week's haftorah is the first of a series of three "haftorot of affliction." These three haftarot are read during the Three Weeks of mourning for Jerusalem, between the fasts of 17 Tammuz and 9 Av.

Jeremiah recounts how G-d appointed him as prophet — despite his initial reluctance to accept the task — and tells of the encouragement G-d gave him to fulfill his crucial mission.

He then describes two prophetic visions he was shown. The first featured an almond tree branch. G-d explained to Jeremiah that just like an almond tree is very quick to blossom, so too G-d will carry out his plan — to punish the Jews for their sins — in due haste.

The second vision was that of a boiling pot whose foam was directed northward. G-d explained that this was an allusion to the afflictions the Jewish people would suffer at the hands of the people from the north of the Holy Land, namely Babylon. G-d will cause the kingdoms of the north to lay siege on Jerusalem and Judea and He will pass judgment on the Jewish people due to their abandonment of G-d's ways and their idol worship.

G-d then encouraged Jeremiah to deliver the prophecy and not to fear the Jewish populace who would certainly not take kindly to such harsh words.

The haftorah ends with a reassuring prophecy to the people: "Go and call out in the ears of Jerusalem, saying: so said G-d: 'I remember to you the loving-kindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown. Israel is holy to G-d, the first of His grain; all who eat him shall be guilty, evil shall befall them, says G-d.'" ❖

From Our Sages

The daughters of Tzelafchad approached . . . (Numbers 27:1)

In that generation, the women repaired what the men broke down.

You find that Aaron told them: "Break off the golden rings which are in the ears of your wives" (to make the golden calf—Exodus 32:2), but the women refused and held back their husbands, as is proved by the fact that it says "All the people broke off the golden rings which were in their ears," the women not participating with them.

It was the same in the case of the spies, who uttered an evil report: "The men... when they returned, made all the congregation to murmur against Him" (Numbers 14:36), and against this congregation the decree [not to enter the Land] was issued, because they had said: "We are not able to go up." The women, however, were not with them in their counsel, as may be inferred from the fact that it is written in an earlier passage of our Parshah, "For G-d had said of them: They shall surely die in the desert. There was left not a man of them, save Caleb, son of Yefuneh . . ."

The men had been unwilling to enter the Land; the women petitioned to receive an inheritance in the Land.

-- (Midrash Rabbah)

Good Shabbos to all!



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 Reading the Shema

9:25-9:30 PM
Sunday-Thursday
Currently learning
HILCHOS SHA'ATNEZ
Laws of Clothing containing Wool and Linen



MISHNA

8:30-9:10 PM
Wednesday
Currently learning
MISHNAYOS,
tractate **SUKKAH**
Chapter 2



TALMUD

9:30-10:00 PM
Tuesday
Currently learning
TALMUD, tractate
SUKKAH p. 20b
Beginning Chapter 2



**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, July 29, 2019
OUR LAND, OUR HOME

What Israel Means to Us
Israel, a tiny piece of land, provokes so much passion among the Jewish people and throughout the world. Why do we care about it so much? Uncovering the inner dynamic of the Holy Land and the spirit pulsating within it sheds light on our timeless bond with a land unlike any other.

Monday, August 5, 2019
SO YOU THINK YOU CAN
HAVE MORALITY WITHOUT
G-D? THINK AGAIN

Universal Morality Was, and Always is, a Spectacular Failure
The most popular book of all time, the Bible, is probably also translated into the most languages ever. And that's exactly what G-d told the Jews to do in the desert—to translate the Torah into all languages. This interesting tidbit contains a message about morality that reverberates to this very day.

Shiur and Seuda Shlishis
at 7:00 pm

Sponsored by
Jeff and Pnina Vilinsky שיחיו
לזכר נשמת
מיריאל, מרים בת יוסף ז"ל
איר בן יפה ז"ל

The Stream of Dreams

The mind churns out thought after thought, never pausing for some sleep. How do we make sense of the visions we see while asleep, also known as dreams?



**NEW COURSES OF
INTEREST**

FALL: Worrier to Warrior

12 Cheshvan 5780 / November 10, 2019

We yearn to feel happy, self-assured, and enthusiastic, yet we're consumed by feelings of doubt, regret, insecurity, and suffering. Do our delicate positive emotions have a fighting chance at being in control?

This course explores negative emotions in a completely new light, offering spiritual mechanisms that allow us to remain upbeat no matter what life brings.

WINTER: Judaism's Gifts to the World

29 Teves 5780 / January 26, 2020

This course explores some of the notable values and attitudes that Jews have shared with the world.

Once considered preposterous, many of these teachings are taken for granted today. The story of this transition is both instructive and fascinating.

The course also considers how Judaism can continue to serve as a beacon of light and wisdom for all of humankind.

SPRING: Secrets of the Bible

9 Iyar 5780 / May 3, 2020

Adam and Eve in the Garden of Eden. Noah's Ark. Joseph and his brothers. We all heard these stories; but what do they really mean?

This course explores six famous and infamous biblical stories, showing how the many details, questions, and mysterious twists are resolved using the lens of the mystical "soul of Torah."

In the process, we discover the cosmic significance of these iconic stories, as well as their practical applications.