



ב"ה

Matos-Massei in a Nutshell

(Numbers 30:2–36:13)

Moses conveys the laws governing the annulment of vows to the heads of the tribes of Israel. War is waged against Midian for their role in plotting the moral destruction of Israel, and the Torah gives a detailed account of the war spoils and how they were allocated amongst the people, the warriors, the Levites, the high priest.

The tribes of Reuben and Gad (later joined by half of the tribe of Manasseh) ask for the lands east of the Jordan as their portion in the Promised Land, these being prime pastureland for their cattle. Moses is initially angered by the request, but subsequently agrees on the condition that they first join, and lead, in Israel's conquest of the lands west of the Jordan.

The forty-two journeys and encampments of Israel are listed, from the Exodus to their encampment on the plains of Moab across the river from the land of Canaan. The boundaries of the Promised Land are given, and cities of refuge are designated as havens and places of exile for inadvertent murderers. The daughters of Tzelafchad marry within their own tribe of Manasseh, so that the estate which they inherit from their father should not pass to the province of another tribe. ❖

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos – Parshas Matos-Massei

Erev Shabbos – Aug 2 – Av 1

Candle Lighting 7:54 pm

Mincha 7:30 pm

Shabbos Day – Aug 3 – Av 2

Shacharis 9:30 am*

Torah Reading 10:35 am

Rabbi Neubort's Drasha 11:10 am

Kiddush 12:10 pm

Gemara (2-31 Summit) 6:55 pm

Shiur & Shalosh Seudos 6:45 pm

Mincha 7:55 pm

Rabbi's Drasha 8:15 pm

Shabbos Ends 8:56 pm

**Latest morning Shema is 9:26 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

Thank You to:

**Nachum Nachum
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 in honor of
Galina and Mark
Moerdler and family,
who have dedicated
the bima in loving
memory of their dear
parents Tamara and
Abraham Ainbinder.*

**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.**

Halachic Zmanim

Shabbos, August 3
Daylight Savings Time

Earliest Tallis 4:50 AM

Latest Morning Shema 9:26 AM

Earliest Mincha (Gedola) .. 1:39 PM

Plag Hamincha 6:45 PM

Earliest Evening Shema 8:41 PM

Chassidic Masters

“The Betrothed”

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

One of the mysteries of life is that it is the ordinary, mundane things that are our undoing. The same person who is capable of the most noble thoughts and inspiring creations finds it so difficult to resist that extra cookie or that questionable dollar. Why is it easier to develop our spiritual potential than to gain mastery over our physical selves?

Chassidic teaching explains this phenomenon as a matter of chronology. A person's physical drives are his from the womb, while his spiritual faculties develop only later in life. The same is true on the cosmic level: the spiritual vitality of our world, as well as our own souls, hail from the world of Tikkun, which is the more "recent" phase of G-d's creation, while the physical substance of the universe is the residue of the primordial world of Tohu--the volatile world that self-destructed when its vitality proved too potent for its own defining parameters. So the effort to overpower one's primordial physical drives can prove an extremely difficult task for the more "recent" spiritual powers of man.

Two Degrees of Relation

In the 30th chapter of Numbers, the Torah discusses the laws that pertain to the annulment of vows. One of the ways in which a vow can be annulled is through veto by a

husband, who has the authority to declare his wife's vows null and void.

The Torah differentiates between two categories of husband: an arus, or betrothed, and a baal, or full husband. Under Torah law, marriage consists of two distinct stages. First comes the betrothal (erusin), by which the bride becomes "forbidden to the rest of the world." From this point on, for another man to have relations with her is tantamount to adultery, and to dissolve the betrothal requires a get (writ of divorce), as for a full-fledged marriage. The betrothal, however, only establishes the prohibitive side of marriage (the exclusion of all other men from the relationship), but not the substance of the relationship itself—the two still cannot live together as man and wife. This is achieved through the second stage of marriage, the nissu'in, which renders man and wife "one flesh." In Biblical and Talmudic times, the erusin and the nissu'in were held on two separate occasions, so that for a certain period of time (usually a year) the bride and groom were bound by the prohibitions of marriage but had not yet begun their actual life together. In this period, the groom is called an arus; following the nissu'in, he assumes the status of baal.

Regarding the annulment of vows, the arus and the baal differ in two respects. The baal has the authority to annul his wife's vows on his own, while the arus can do so only in conjunction with his bride's father.

On the other hand, there is also an area in which the authority of the arus is greater than that of the baal: the baal can only annul vows made by his wife after their marriage (nissu'in), while the arus can revoke earlier vows, including those made by his bride prior to their betrothal.

The Talmud explains that these two laws are interdependent. Because the baal's ability to annul his wife's vows derives solely from the relationship between them, he has no authority over vows made before this relationship came into being. And because the arus' authority is in partnership with the father, it extends as far back as that of the father.

The Negative Life

No two human beings live the same life. As the Talmud puts it, "just as their faces differ from each other, so, too, do their minds differ from each other." Nevertheless, our sages describe two basic types of individual and state that every man falls under one of these two general categories. Maimonides refers to them as "the perfectly pious" and "the one who conquers his inclinations." In his Tanya, Rabbi Schneur Zalman of Liadi speaks of them as the tzaddik and the beinoni. We might call them the baal personality and the arus personality.

The "arus personality" is one whose life is taken up with the struggle against evil.

Because he is forever battling the negative in himself and the world, he has scant opportunity for cultivating the good. He is like the arus and his bride, whose relationship is defined solely by what must be disavowed and resisted.

The "baal personality" is beyond all that. The dark side of human nature does not haunt him and the enticements of evil do not tempt him. Instead, he devotes his life to the development of the divine goodness and perfection implicit in G-d's creation. He is like the baal and his wife, whose marriage has progressed beyond merely excluding all that is deleterious to their relationship, to the realization of their union and the generation of progeny.

Morally and spiritually, the baal stands on his own two feet, secure in his station, all but immune to the forces that threaten the integrity of the arus. The arus, on the other hand, knows that he cannot do it on his own, that "were it not for G-d's helping him, he could not defeat the evil inclination." Everything he achieves is "in conjunction with the father"--he is ever dependent upon his Father in Heaven for the strength to wage the battle of life.

Community Events

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.

K But in the arus' limitation lies his strength. The baal might be sovereign in his spiritual world, but he lacks the capacity to deal with that which preceded him—his reach does not extend to the volatile world of Tohu. It the arus who, drawing his authority from the father, confronts the primordial font of raw energy trapped in the physical reality. He might never win the battle, but his very engagement of his adversary realizes a deeper and more potent stratum of the divine purpose in creation. ❖

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

A Hearty Yashe-Koach to Our Anshei Security Committee

They continue to help keep our shul safe, while also learning the latest in legal protection tactics.

They also train in First-Aid and other medical options

We can use any help you're willing to offer.

**Please contact
Jordan Rockowitz
at rockowitzj@gmail.com
with questions or
to volunteer your time.**

MAKE THE PATERSON MINYAN FOR PARSHAS DEVARIM

August 10, 2019 9:00 a.m.

Your participation helps benefit Jewish senior citizens from all backgrounds.

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

We are also in need of a Shofar Ba'l Tokeyeh for the second day of Rosh Hashanah.

OTHER UPCOMING SHABBOS MINYANIM:
August 24 Parshat Eikev

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 Shulbai, Paterson Shul

Haftorah in a Nutshell – 2nd Shabbos of the Three Weeks

Jeremiah 2:4–28; 4:1–2

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

The prophet Jeremiah transmits G-d’s message to the Jewish people, in strong tones chastising all the sectors of the people, including the leadership, for their abandonment of G-d. “What wrong did your forefathers find in Me, that they distanced themselves from Me, and they went after futility and themselves became futile?” He reminds them of the kindness G-d did for them, taking them out of Egypt and leading them through the desert and settling them in the Promised Land, yet they repaid kindness with disloyalty. “For My people have committed two evils; they have forsaken Me, the spring of living waters, [and furthermore, this was in order] to dig for themselves cisterns, broken cisterns that do not hold water.”

G-d asks them to view the actions of their neighboring nations, the Kittites and Kedarites, “and see whether there was any such thing, whether a nation exchanged a god, although they are not gods. Yet My nation exchanged their glory for what does not avail.”

Jeremiah then goes on to foretell the suffering the Jewish people will suffer at the hands of their enemies, and also their erstwhile allies: “Your evil will chastise you, and you will be rebuked for your backslidings; and you shall know and see that your forsaking the L-rd your G-d is evil and bitter.”

The haftorah ends on an encouraging note, assuring the people that if they return to G-d with sincerity, they will be restored to their full glory. ❖

From Our Sages

These are the journeys of the children of Israel . . . (Numbers 33:1)

The forty-two “stations” from Egypt to the Promised Land are replayed in the life of every individual Jew, as his soul journeys from its descent to earth at birth to its return to its Source.

-- (Rabbi Israel Baal Shem Tov)

These are the journeys of the children of Israel going out of the land of Mitzrayim (Egypt) . . . (Numbers 33:1)

It would seem that there was only one journey which took the Jewish nation out of Egypt—their journey from Rameses to Sukkot. The other “journeys” listed in our Parshah were between points outside of the geographical borders of Egypt. Why, then, does the Torah speak of “the journeys”—in the plural—“of the children of Israel going out of the land of Mitzrayim”?

Mitzrayim, the Hebrew word for “Egypt,” means “borders” and “narrows.” On the spiritual level, the journey from Egypt is a journey from the boundaries that limit us—an exodus from the narrow straits of habit, convention and ego to the “good, broad land” of the infinite potential of our G-dly soul.

And the journey from Mitzrayim is a perpetual one: what is expansive and uninhibited by yesterday’s standards, is narrow and confining in light of the added wisdom and new possibilities of today’s station. Thus, each of life’s “journeys” is an exodus from the land of Mitzrayim: having transcended yesterday’s limitations, we must again journey from the Mitzrayim that our present norm represents relative to our newly uncovered potential.

-- (Rabbi Schneur Zalman of Liadi)

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 SHLIACH TZIBUR**
Laws of Leading the Davening



MISHNA

8:30-9:10 PM
Wednesday
Currently learning **MISHNAYOS, tractate SUKKAH Chapter 3**



TALMUD

9:30-10:00 PM
Tuesday
Currently learning **TALMUD, tractate SUKKAH p. 21a 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, 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 6:45 pm

Sponsored by
Sassy & Elana Yehudiel

שיחיו
לעילוי נשמות
צדוק בן יששכר ז"ל
נפטר ביום ה' מנחם-אב

The Crossroads of Medicine and Shabbos
Learn some of the ins-and-outs of healing on Shabbos

Dvar Torah

With Rabbi Levi Neubort
8:15 pm

The Vows of Vows
Understanding our obligation to keep our promises



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.