

Parshah Beha'losecha
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. ❖



Eruv website:
www.fairlawneruv.com
Eruv Hotline: 201-254-9190.

The three loves — love of G-d, love of Torah and love of one's fellow — are one.

-- The Lubavitcher Rebbe

By the grace of Hashem, following all CDC Guidelines, our Shul is now able to offer limited Minyanim at this time. See new schedule to the left, or contact one of the rabbis for details. Note: Attendance at Shabbos morning service requires registration. See website address at left.

Charity

In late 1827 an epidemic broke out near the city of Lubavitch), The inhabitants turned to Rabbi Menachem Mendel, later known as the Tzemach Tzedek, for advice.

The Tzemach Tzedek suggested that, in light of the verse in Proverbs "And charity will save from death," they should add in charity. However, it is preferable to give charity many times throughout the day (especially before prayer) in smaller denominations than just giving one large sum, even if it equals the same amount. Ideally, the total sum of each day should be a multiple of 18.

Halachic Zmanim

Shabbos, June 13
Eastern Daylight Time

Earliest Tallis 4:12 AM
Latest Morning Shema 9:08 AM
Earliest Mincha (Gedola).. 1:35 PM
Plag Hamincha 6:59 PM
Earliest Evening Shema 9:04 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

Erev Shabbos – June 12 / Sivan 20

Candle Lighting 8:11 pm

Mincha 7:30 pm

Shabbos Day – June 13 / Sivan 21

People need to register for Shabbos

Minyanim each week on our website:

www.flchabad.com/shabbosminyan

Shacharis..... 10:00 am*

Torah Reading..... 10:55 am

Rabbi Neubort's Drasha..... 11:30 am

Kiddush Postponed

Mincha 8:15 pm

Rabbi's Drasha 8:40 pm

Shabbos Ends..... 9:20 pm

**Latest morning Shema is now 9:08 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Minyan

Shacharis (Mon-Fri) 6:15 am

Shacharis (Sunday) 9:00 am

Mincha / Maariv 8:15 pm

Classes

Chassidus, Mon-Fri Postponed

Halachah, Mon-Fri Postponed

Monday Torah Studies.... Online only

Tuesday Talmud..... Online only

Wednesday Mishna Online only

Thursday B'lyun 9:30-10:00 pm

Chassidic Masters

Rush and Return: The Anatomy of a Flame

*Based on the writings of
Rabbi Schneur Zalman of Liadi (1745-
1812), Rabbi DovBer of Lubavitch
(1773-1827), and the Lubavitcher Rebbe;
adaptation by Yanki Tauber*

Though it occupies only three verses in the beginning of our Parshah, the mitzvah of lighting the menorah gives the whole of Behaalotecha ("When you raise light") its name. As detailed in the source-texts cited in our "Parshah In-Depth" section, the lamps of the menorah are seen as representing the souls of Israel, and the various laws governing the menorah's construction and the lighting of its lamps are explained by the Chassidic masters as instructive of the nature and structure of the people of Israel, the manner in which the potential of the soul of man is to be ignited, the duties of the "lamplighter", and numerous other insights into the spiritual art of lamplighting.

The foundation of the menorah/people lamp/soul equation is King Solomon's declaration in the Book of Proverbs: "A lamp of G-d, the soul of man." The founder of Chabad Chassidism, Rabbi Schneur Zalman of Liadi, delves into this metaphor, finding in the components of the physical lamp a detailed anatomy of the human soul. The following is based on Rabbi Schneur Zalman's analysis and subsequent discourses penned by the later rebbes of Chabad.

The Flame: Antipodal Strivings

The flame surges upwards, as if to tear free from the wick and lose itself in the great expanses of energy that gird the heavens. But even as it strains heavenward, it is already pulling back, tightening its grip on the wick and drinking thirstily of the oil in the lamp — oil that sustains its continued existence as an individual flame. And it is this tension of conflicting energies, this vacillation from being to dissolution and back again, that produces light.

The soul, too, yearns for transcendence, yearns to tear free of the entanglements of material life and achieve a self-nullifying reunion with its Creator and Source. At the same time, however, it is also driven by a will to be — a will to live a physical life and make its mark upon a physical world. In the "lamp of G-d" that is man, these polar drives converge in a flame that illuminates its surroundings with a G-dly light.

The Ingredients

How is a flame generated and sustained? By means of a lamp, consisting of oil, a wick, and a vessel containing them so that the oil is fed through the wick to a burning flame.

Oil and wick are both combustible substances. But neither could produce light on its own with the efficiency and stability of the lamp. The wick, if ignited, would flare briefly and die, utterly consumed. As for the oil, one would find it extremely difficult to ignite at all. But when wick and oil are brought

together in the lamp, they produce a controlled and steady light.

The soul of man is a lamp of G-d whose purpose in life is to illuminate the world with divine light. G-d provided us with the "fuel" that generates His light — the Torah and its commandments (mitzvot), which embody His wisdom and will and convey His luminous truth.

The divine oil requires a "wick" — a physical body — to channel its substance and convert it into an illuminating flame. The Torah is the divine wisdom; but for divine wisdom to be manifest in our world, there must be physical minds that study it and comprehend it, physical mouths that debate it and teach it, and physical media that publish it and disseminate it. The mitzvot are the divine will; but for the divine will to be manifest in our world, there must be physical hands that actualize it and physical materials (animal hide for tefillin, wool for tzitzit, money for charity) with which it is actualized.

And just as the divine oil cannot produce light without a material wick, neither can a wick without oil. A life without Torah and mitzvot, however aflame with the desire to come close to G-d, is incapable of sustaining its flame. It might generate flashes of ecstatic spiritual experience, but lacking oil of genuine divine substance, these quickly die out and fail to introduce any enduring light into the world.

(continued on next page)

To realize its role as a "lamp of G-d," a human life must be a lamp that combines a physical existence (the "wick") with the divine ideas and deeds of Torah (the "oil"). When the wick is saturated with oil and feeds its spiritual yearnings with a steady supply of the same, the resultant flame is both luminous and sustainable, preserving the existence and productivity of the wick and illuminating the corner of the world in which it has been placed.

Hues of Light

The flame itself is a multi-colored affair, alluding to the many levels on which man relates to the Creator through his observance of the mitzvot. Generally speaking, there is the lower and darker area of the flame which adjoins the wick, and its upper and brighter part.

The darker segment of the flame represents those aspects of a person's service of G-d which are colored by their association with the physicality of the "wick"—that is, mitzvot which are motivated by self-interest. The higher and purer part of the flame represents a person's moments of self-transcendence, deeds which a person does—as Maimonides writes—"not for any reason in the world: not out of fear of evil or out of a desire to obtain the good; rather, he does the truth because it is true."

Both these aspects of a person's life are reflected in his relationship with G-d. The mitzvot come not only to bind his altruistic "G-dly soul" to the Almighty, but also to involve his ego-dominated "animal soul" in the fulfillment of the divine will. This is achieved when a person understands that he should "love the Lord your G-d... for He is your life" (Deuteronomy 30:20). By recognizing that G-d is the source and sustainer of his very being, the very same ego which earlier craved the most material of pleasures is now drawn to attach itself to the Almighty, out of the realization that there is no greater fulfillment of self possible.

Rush and Return

Thus the "wick" is both prison and liberator for the flame, both tether and lifeline. It holds the soul in its distinctiveness from the divine whole, in its apartness from its Creator.

And yet, it is this distinctiveness and apartness, this incarnation in a physical life, which allows us to connect to G-d in the deepest and most meaningful way — by fulfilling His will.

So when divine command, physical body and human life come together as oil, wick and lamp, the result is a flame: a relationship with G-d that is characterized by two conflicting drives, by a yearning to come close coupled with a commitment to draw back. The materiality of life evokes in the soul a desire to tear free of it and fuse with the Divine. But the closer the soul is drawn to G-d, all the more does it recognize that it can fulfill His will only as a distinct and physical being. So while the corporeality of the wick triggers the flames upward surge, the divine will implicit in the oil sustains its commitment to existence and life.

Every mitzvah is oil for the soul: with every act that constitutes a fulfillment of the divine will, our lives are rendered into burning lamps, alight with flames that vacillate from heaven to earth and back again and illuminate the world in the process.

Therein lies the specialty of the mitzvah of kindling the lamps of the menorah in the Holy Temple. Every mitzvah generates light — whether it involves giving a coin to charity, binding tefillin on our arms and heads, or eating matzah on Passover. But this mitzvah (and the related mitzvot of kindling the Shabbat and Chanukah lights) not only transform us into metaphorical lamps, but also assume the actual form of a physical lamp — physical oil, a physical wick, and a physical flame that produces physical, tactual light. ❖

The Talmud teaches that the best vaccine against all illness is a healthy confidence in the Director of the Universe.

From Our Sages

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 Rebb)

And this was the work of the menorah: it was hammered [of a single piece of] gold (Numbers 8:4)

The menorah represents the people of Israel, G-d's "light unto the nations." Its many components attest to the fact that the Jewish nation is comprised of different tribes, and includes individuals from all walks of life.

But even as the menorah's form expresses the diversity within Israel, there are two laws which point to the menorah's integrity. One law concerns the making of the menorah; the second law, the manner of its lighting.

An artifact of the menorah's complexity is usually fashioned by first molding each of its parts on its own and then welding them together. The menorah, however, was hammered out of a single piece of gold, originating as a single object and remaining a single object through the various stages of its construction, until the finished product.

This represents the fact that while there are nations that are a coalition of variant groups, each formed by its own ancestry and experience but welded together by common interest and habitat, this is not the case with the Jewish people: all souls of Israel are of a single essence, and their division into distinct individuals is merely their investment into different bodies and physical lives.

The second law is that although the menorah sheds its light with seven lamps, they must all be turned toward the central stem, in keeping with G-d's instruction to Aaron that "the seven lamps shall give light toward the face of the menorah." This expresses the truth that although the soul of Israel shines not with a single light, but by means of a seven-lamp menorah representing the various prototypes of human character (the seven sefirot), at the same time all lamps of the menorah face the body from which they extend, emphasizing their singular origin and their singular goal.

In other words: we all come from the same place, and we are all oriented toward the same goal. The differences are only in order to better express our Source and to more completely achieve our goal. Which makes them not differences, but the ultimate expression of oneness.

-- (The Lubavitcher Rebbe)

Haftarah for Beha'losecha in a Nutshell

Zachariah 2:14-4:75

This haftarah 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 haftarah 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. ❖

From all of us at Anshei-Lubavitch, we hope and pray for the safety and health of you and your loved ones. May the Almighty protect us all and send complete healing to those who need healing. And may our world very soon find the ultimate cure to all diseases with the coming of Moshiach, sooner than we can imagine.

"It would be desirable that you establish the custom of reciting Tehillim — at least a few kapitlach — in shul during the weekdays as well. Convey to the congregants the words that my revered father-in-law, the Rebbe, related: that reciting Tehillim protects [a person] from many undesirable matters and draws down abundant good for the needs of every single individual."

-- Lubavitcher Rebbe 16 Iyar, 5711

Good Shabbos to all!

שבת שלום גוט שבת!

