

Moses is taught the laws of the red heifer, whose ashes purify a person who has been contaminated by contact with a dead body.

After forty years of journeying through the desert, the people of Israel arrive in the wilderness of Zin. Miriam dies, and the people thirst for water. G-d tells Moses to speak to a rock and command it to give water. Moses gets angry at the rebellious Israelites and strikes the stone. Water issues forth, but Moses is told by G-d that neither he nor Aaron will enter the Promised Land.

Aaron dies at Hor Hahar and is succeeded in the high priesthood by his son Elazar. Venomous snakes attack the Israelite camp after yet another eruption of discontent in which the people “speak against G-d and Moses”; G-d tells Moses to place a brass serpent upon a high pole, and all who will gaze heavenward will be healed.

(continued next column)



On Yud-Beis Tammuz the Previous Rebbe came to register as a prisoner at the Russian government offices in Kostrama, his city of exile. At that time, he was notified that the order had been received from the higher authorities to grant him total freedom. However, since there was a considerable amount of paperwork & bureaucracy involved in obtaining an official statement of his release, he was not released until the next day, Yud-Gimmel Tammuz.

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The people sing a song in honor of the miraculous well that provided them water in the desert.

Moses leads the people in battles against the Emorite kings Sichon and Og (who seek to prevent Israel’s passage through their territory) and conquers their lands, which lie east of the Jordan. ❖



**THE PREVIOUS REBBE
R. YOSEF YITZCHAK
SCHNEERSOHN**

*Thank You to:
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and the
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Halachic Zmanim

**Shabbos, June 19, 2021
Daylight Savings Time**

Earliest Tallis 4:12 AM
Latest Morning Shema 9:08 AM
Earliest Mincha (Gedola) ..1:37 PM
Plag Hamincha 7:01 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

Erev Shabbos – June 18 / Tammuz 8

Candle Lighting8:13 pm

Mincha7:30 pm

Shabbos Day – June 19 / Tammuz 9

Shacharis 10:00 am*

Torah Reading 10:50 am

Rabbi Drasha 11:15 am

Beis Medrash.....7:20 pm

Mincha8:20 pm

Rabbi’s Drasha.....8:40 pm

Shabbos Ends9:22 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 (Sun-Thurs)1:45 pm

Maariv (Sun-Thurs)9:15 pm

Bulletin

*This week’s Bulletin is sponsored
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Chassidic Masters

Life Without Bumps

*Based on the teachings of
the Lubavitcher Rebbe.
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There can be no order, no program, no achievement, without priorities. Life, as we envision and try to live it, consists of important and less important things, primary and secondary goals, severe and less severe setbacks. Reason, our compass in our journey through life, is the capacity to make these distinctions, to determine what must give way before what, and what should be reciprocated with what.

Priorities and gradations also exist among the divinely mandated laws of the Torah. The Torah commands "You shall not kill," but it also differentiates between premeditated murder (punishable by death), murder resulting from negligent behavior (punishable by exile), no-fault murder (which carries no penalty), and killing in self-defense (permissible and a duty). It commands to aid a fellow in need, but it also delineates eight levels of charity; advises to whom one should give, and in what order; and sets the mandatory, ideal and maximum percentages of one's income to be contributed. It commands the Jew to rest on Shabbat, but it also differentiates between various categories of work and the severity of their violation of the day of rest. It distinguishes between civil and moral laws, between active and non-active transgressions, between laws that apply to a specific

time and place and laws that have no such prerequisites, and so on.

There is, however, a certain category of mitzvot that defies such rational structuring. Generally speaking, the 613 mitzvot of the Torah fall into three categories: a) mishpatim ("judgments" or "laws"), which the Talmud defines as laws that the human mind would have conceived on its own, even if the Torah had not commanded them (e.g., the prohibitions against murder and robbery); b) eidot ("testimonials"), laws whose function and utility are understandable, although we might not have formulated them ourselves (e.g., Shabbat, the festivals, tefillin, etc.); c) supra-rational mitzvot, called chukim ("decrees").

Prime examples of a chok are the laws of tum'ah v'taharah, ritual purity and impurity. It is not only that these laws cannot be explained by human reason, but that they defy the organization and priority structure which characterize the logical mishpat and the rational eid. If a person touches an impure object, he is rendered ritually impure; it makes no difference whether this contact was deliberate, unintentional, or even against his will. Nor is the type of contact consequential—the same degree of impurity is effected whether he grazed it with his fingernail or he picked it up and ate it.

In other words, the chok introduces an element of absoluteness into our lives, an area in which there are no major and minor things, no primary and secondary levels of involvement.

A domain in which life is not divisible into ends and means, but constitutes an integral, singular fulfillment of its Creator's will.

In truth, every mitzvah is a chok, an unequivocal expression of divine will. It is only that many mitzvot come enfolded in garments of varying rationality, for G-d desired that they be integrated into our rationally structured lives. But then there are those mitzvot that reach us unencumbered by finite garments, free of all that quantifies, qualifies and classifies their divine essence.

We need structure and priorities—it's the only way we know to lead constructive lives. But we also need those moments and experiences that bring us in touch with the underlying integrity of life. Moments that impart to us the recognition that, in the final analysis, our every deed and endeavor is of equal, ultimate significance. ❖

The relationship between the laws of the Parah Adumah and the coming of Moshiach is as follows: Exile is related to the concept of ritual defilement — coming in contact with spiritual death. For the exile came about through iniquities — the element of "You who cleave unto G-d your L-rd are all alive today" was lacking.

The ashes of the Parah Adumah, offering purification from the defilement of death, allude to the time of Moshiach's coming, the time of redemption from exile, when Jews sunder their bonds with spiritual death, for they then all cleave to G-d and are thus vitally alive.

-- The Rebbe

From Our Sages

This is the decree (chok) of the Torah . . . (Numbers 19:2)

This phrase can be understood in two ways. On one level it means that this—the law of the red heifer—is the ultimate “decree,” the most supra-rational of all the Torah’s precepts. A deeper meaning is that all of Torah is, in essence, a divine decree. It is only that with many of the mitzvot, the supra-rational divine will comes “clothed” in garments of reason.

-- (Rabbi Schneur Zalman of Liadi)

In everything that G-d taught Moses, He would tell him both the manner of contamination and the manner of purification. When G-d came to the laws concerning one who comes in contact with a dead body, Moses said to Him: “Master of the universe! If one is thus contaminated, how may he be purified?” G-d did not answer him. At that moment the face of Moses turned pale.

When G-d came to the section of the red heifer, He said to Moses: “This is its manner of purification.” Said Moses to G-d: “Master of the universe! This is a purification?” Said G-d: “Moses, it is a chok, a decree that I have decreed, and no creature can fully comprehend My decrees.”

-- (Midrash Rabbah)

In reference to what did King Solomon say (Ecclesiastes 7:23), “I thought to be wise to it, but it is distant from me”? He said: “All of the Torah’s commandments I have comprehended. But the chapter of the red heifer, though I have examined it, questioned it and searched it out—I thought to be wise to it, but it is distant from me.”

-- (Midrash Rabbah)

Speak to the children of Israel, that they bring to you a red heifer (Numbers 19:2)

Nine red heifers were prepared from the time that the Jewish people were commanded this mitzvah until the Second Temple was destroyed. The first was prepared by Moses, the second by Ezra, and another seven were prepared from Ezra until the Temple’s destruction. The tenth heifer will be prepared by Moshiach, may he speedily be revealed, Amen, may it be the will of G-d.

-- (Mishneh Torah)

Mishneh Torah is a purely legal work. As he explains in his introduction, Maimonides included only the final rulings of Torah law, leaving out the reasoning and deliberations behind them, in order to make it a readily accessible guide to daily life for all. Also in those rare cases in which Maimonides appears to “digress” and interject a philosophical insight or some background information, upon closer examination these always prove to be statements of law and practical instructions on daily living.

The same is true of the above-quoted passage. At first glance, it appears to be a brief piece of history concerning the red heifer, followed by a prayerful appeal to the Almighty to send Moshiach. But Maimonides is demonstrating to us the true definition of “belief in Moshiach.” To believe in Moshiach is not just to believe that he will someday come, but to expect his coming on a daily, hourly and momentary basis. It means that no matter what you are discussing, the subject turns to Moshiach at the slightest provocation. It means that in the midst of arranging the laws of the red heifer, a spontaneous plea erupts from the depths of your heart: “May he speedily be revealed, Amen, may it be the will of G-d!”

-- (The Lubavitcher Rebbe)

A red heifer (Numbers 19:2)

A maid’s child once dirtied the royal palace. Said the king: “Let his mother come and clean up her child’s filth.” By the same token, G-d says: “Let the heifer atone for the deed of the [golden] calf.”

-- (Midrash Tanchuma)

The “Previous” Rebbe and Yud-Beis Tammuz

Rabbi Yosef Yitzchak Schneersohn, the sixth rebbe of Chabad-Lubavitch, was one of the most remarkable Jewish personalities of the twentieth century. In his seventy years, he encountered every conceivable challenge to Jewish life: the persecutions and pogroms of Czarist Russia, Communism's war on Judaism, and melting-pot America's apathy and scorn toward the Torah and its precepts. The Rebbe was unique in that he not only experienced these chapters in Jewish history — as did many of his generation — but that, as a leader of his people, he actually faced them down, often single-handedly, and prevailed.

On Elul 13, 5657 (1897), at the age of seventeen, Yosef Yitzchak married Nechamah Dina, daughter of Rabbi Abraham Schneersohn and granddaughter of the Tzemach Tzedek, the third Chabad rebbe. During the week's celebrations that followed the wedding ceremony, Rabbi Sholom Dovber announced the founding of Tomchei Tmimim, the Lubavitch yeshivah, and the following year appointed his son to be its executive director. It was there, in the hamlet of Lubavitch in pre-soviet White Russia, that Rabbi Yosef Yitzchok trained the army of the faithful torchbearers who, under the impossible conditions of the decades to come, would literally give their lives to keep the flame of Jewish life ablaze throughout the Soviet Union.

Upon his father's passing in 1920 Rabbi Yosef Yitzchak assumed the leadership of Russian Jewry just as Communism's all-out war on Jewish life was moving into high gear. His fight to preserve Judaism was characterized by his all-consuming *mesiras nefesh* - an unequivocally selfless devotion to the physical and spiritual needs of a fellow Jew and unshakable faith in what he stood for. He dispatched teachers and rabbis to the farthest reaches of the Soviet Empire, establishing a vast underground network of schools, mikvaos, and lifelines of material and spiritual support. Stalin's henchmen did everything in their power to stop him. In 1927 he was arrested, beaten, sentenced to death and exiled; but he stood his ground, and by force of international pressure he was finally allowed to leave the country. The Rebbe was told the news of his impending release on the 12th of Tammuz (Yud-Beis Tammuz).

But in leaving the boundaries of the Soviet Union he left his emissaries and their infrastructure of Jewish life behind; these continued to function and thrive, preserving and even spreading the teachings of Torah and chassidism to this very day. When the all-powerful communist regime began to crumble in the closing years of the '80s, Rabbi Yosef Yitzchak's network of children's schools, outreach centers, and supply lines of kosher food and religious services simply moved out of cellars and attics into emptied Communist Party buildings.

Upon arriving in New York after his rescue from Nazi-occupied Warsaw in 1940, Rabbi Yosef Yitzchak took on a no less formidable challenge: the frigid spiritual atmosphere of the western world. There was no telling Rabbi Yosef Yitzchak that this was a losing battle; from his wheelchair, he rallied the Jewish young of America under the cry that "America is no different," that also in this bastion of materialism the timeless truths of Torah can take root and flourish. He established yeshivas and day schools, a publishing house, a social service organization and community support networks throughout the country. By the time of his passing in 1950 he had laid the foundation for the global renaissance of Torah-true and chassidic-flavored Jewish life, heralded by his son-in-law and successor, Rabbi Menachem M. Schneerson. ❖

Haftorah for Chukas in a Nutshell

Judges 11:1-33

This week's haftorah describes how the people of Israel were attacked by the nation of Ammon. The Israelites engaged Jephthah to lead them in battle against this military threat. Jephthah first sent a missive to Ammon, declaring his peaceful intentions. In his message, he also discussed the Israelites' conquest of the lands of Sichon and Og, victories which are related in this week's Torah reading.

Jephthah the Gileadite was the son of a harlot. He was sent away from his home by his half-siblings, and settled in the land of Tob where he became a great warrior. When the nation of Ammon attacked the people of Israel, Jephthah was called upon to lead the Israelites in battle. Jephthah agreed, on one condition: "If you bring me back to fight with the children of Ammon, and G-d delivers them before me, I will become your head." The Israelites accepted his terms.

Jephthah tried to bring a peaceful resolution to the conflict by sending messengers to reason with the king of Ammon; but the latter remained inflexible. Jephthah then successfully led his countrymen in battle, and they trounced and eliminated the Ammonite threat. ❖

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Good Shabbos to all!

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