

Parshas Bamidbar in a Nutshell
(Numbers 1:1-4:20)

In the Sinai Desert, G-d says to conduct a census of the twelve tribes of Israel. Moses counts 603,550 men of draftable age (20 to 60 years); the tribe of Levi, numbering 22,300 males age one month and older, is counted separately. The Levites are to serve in the Sanctuary. They replace the firstborn, whose number they approximated, since they were disqualified when they participated in the worshipping of the Golden Calf. The 273 firstborn who lacked a Levite to replace them had to pay a five-shekel "ransom" to redeem themselves.

When the people broke camp, the three Levite clans dismantled and transported the Sanctuary, and reassembled it at the center of the next encampment. They then erected their own tents around it: the Kohathites, who carried the Sanctuary's vessels (the Ark, menorah, etc.) in their specially designed coverings on their shoulders, camped to its south; the Gershonites, in charge of its tapestries and roof coverings, to its west; and the families of Merari, who transported its wall panels and pillars, to its north. Before the Sanctuary's entranceway, to its east, were the tents of Moses, Aaron, and Aaron's sons.



Even when a person sees himself as an arid wasteland, he need not despair. For precisely in such an environment, G-d reached out to our people and gave them the Torah. We can - and must - share Torah with all Jews, even those who appear as barren as a desert.
-- *The Rebbe*

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Beyond the Levite circle, the twelve tribes camped in four groups of three tribes each. To the east were Judah (pop. 74,600), Issachar (54,400) and Zebulun (57,400); to the south, Reuben (46,500), Simeon (59,300) and Gad (45,650); to the west, Ephraim (40,500), Manasseh (32,200) and Benjamin (35,400); and to the north, Dan (62,700), Asher (41,500) and Naphtali (53,400). This formation was kept also while traveling. Each tribe had its own nassi (prince or leader), and its own flag with its tribal color and emblem. ❖

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

Halachic Zmanim

Shabbos, Jun 4, 2022

Daylight Savings Time

Earliest Tallis..... 4:15 AM
Latest Morning Shema 9:08 AM
Earliest Mincha (Gedola).. 1:33 PM
Plag Hamincha..... 6:55 PM
Earliest Evening Shema 8:58 PM

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos & Yom Tov Schedule

Erev Shabbos – Jun 3 / Sivan 4

Shabbos Candle Lighting..... 8:06 pm

Mincha 7:30 pm

Shabbos – Jun 4 / Sivan 5

Shacharis..... 10:00 am*

Torah Reading..... 11:00 am

Mincha 8:10 pm

Yom Tov Lighting After 9:14 pm

1st Day Shevuos – Jun 5 / Sivan 6

Shacharis..... 10:00 am*

Torah Reading..... 11:00 am

Mincha 8:20 pm

Yom Tov Lighting After 9:15 pm

2nd Day Shevuos – Jun 6 / Sivan 7

Shacharis..... 10:00 am*

Torah Reading..... 11:00 am

Mincha 7:35 pm

Yom Tov Ends 9:16 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

Chassidic Masters

The Ten Commandments: The Inside Story

By Naftali Silberberg

The Ten Commandments were engraved on two tablets. The five commandments etched on the first tablet deal with man's relationship with G-d; the second tablet contains five commandments which concern man's relationship with his fellow man.

Of the 613 biblical commandments, G-d selected these ten commandments for special attention. He directly communicated them to the Jews without using Moses as an intermediary, and inscribed them on the tablets which were placed in the Holy Ark within the Holy of Holies. It is evident that although all the mitzvot are vital, the five carved into the first tablet were chosen because they form the basis of our relationship with the Creator, while the latter five serve as the foundation of our relationship with fellow people. The following is an attempt to delve briefly into the deeper meaning of the Ten Commandments.

First Tablet:

1. I am the L-rd your G-d, who took you out of the land of Egypt: It isn't beneath G-d—the almighty omnipotent G-d, before whom “all is considered like naught”—to personally interfere in the workings of this world, to liberate a persecuted nation from the hand of their oppressors.

We can always trust that He is watching over us attentively and controlling all the events which affect our lives.

2. You shall not have other gods in My presence: G-d is the only one who controls all events and occurrences. No other entity—not your government, not your boss, not your spouse—can benefit or harm you, unless G-d has so decreed. Every one of us shares a special relationship with G-d, and no power can interfere with or disturb this relationship.

3. You shall not take the name of the L-rd, your G-d, in vain: The above-described relationship may indeed be intimate and personal, but you must never lose perspective—He's your Creator, not your buddy.

4. Remember the Sabbath day to sanctify it: Maintaining this relationship with G-d requires effort on our part. All too often, we are so immersed in our daily routine that we forget that in actuality it is our connection with G-d which matters most. Therefore, G-d commanded us to allocate one day every week for “relationship maintenance.” This is the Sabbath, a day to focus on the real priorities in life, and to draw inspiration for the following week.

5. Honor your father and your mother: Why is this commandment included in the “between man and Creator” tablet? Doesn't this command belong on the second tablet? Perhaps the lesson is that although we owe everything to G-d, we must not forget to express gratitude to those people whom G-d has empowered to help us in our journey through life.

As the Talmud says: “The wine belongs to the host, but thanks is [also] said to the waiter.”

Second Tablet:

Although most of the following prohibitions are admonitions against egregious sins which most of us wouldn't even consider committing, these prohibitions have subtle undertones which are applicable to every person.

1. Do not murder: Murder is a result of one person's deeming another person totally insignificant. In truth, every human was created by G-d in His holy image, and therefore has an innate right to exist. The first message we must internalize is the importance of respecting every individual. G-d thinks this person is important; so should you.

2. Do not commit adultery: Misguided love. Yes, we must be loving, kind and respectful to everyone, but love isn't a carte blanche which justifies all. There are guidelines which we must follow. Sometimes, faithful love—to a child, student, member of the opposite gender, etc.—entails being severe and abstaining from exhibiting love.

3. Do not kidnap:1 The essence of kidnapping is utilizing another for personal gain. Focus on being a real friend; don't be in the relationship only for your own benefit. Be there for your friend even when it is uncomfortable or inconvenient for you.

(Continued next page)

4. Do not bear false witness against your neighbor: Every person is a judge. We are constantly observing our acquaintances and friends, judging their every word and action. We must be wary of a tendency to “bear false witness” in the process of issuing our personal verdict. We must always give the benefit of the doubt, taking into consideration various factors of which we may be unaware, ensuring that we don’t reach an erroneous judgment.

5. Do not covet your neighbor’s possessions: Be happy

for your neighbor’s good fortune! All the abovementioned exercises pale in comparison with this final message imparted by the Ten Commandments. After you’ve trained yourself to intellectually respect your fellows and consistently view them in a positive light, now it’s time to get your heart involved. Love them. Be happy with their accomplishments. Share their sorrow during their difficult moments. Don’t be afraid of getting emotionally involved—that’s what family is all about! ❖

From Our Sages – Bamidbar

G-d spoke to Moses in the desert of Sinai (Numbers 1:1)

The Torah was given to the people of Israel in the ownerless desert. For if it were given in the Land of Israel, the residents of the Land of Israel would say, “It is ours”; and if it were given in some other place, the residents of that place would say, “It is ours.” Therefore it was given in the wilderness, so that anyone who wishes to acquire it may acquire it.

(Mechilta d’Rashbi)

Why was the Torah given in the desert? To teach us that if a person does not surrender himself to it like the desert, he cannot merit the words of Torah. And to teach us that just as the desert is endless, so is the Torah without end.

(Pesikta d’Rav Kahana)

It is customary that on the Shabbat before a wedding, the bridegroom is called to the Torah. Shavuot, the festival which coincides with the anniversary of the giving of the Torah at Mount Sinai, represents the marriage of G-d and Israel; this is why the Torah portion of Bamidbar (“in the desert”) is usually read on the Shabbat before Shavuot.

(Rabbi Yosef Yitzchak of Lubavitch)

These are the generations of Aaron and Moses . . . Nadav, Avihu, Elazar and Itamar (3:1–2)

He who teaches the son of his fellow the Torah, Scripture ascribes it to him as if he had begotten him, as it says: “These are the generations of Aaron and Moses”—and only the sons of Aaron are listed. Aaron begot them and Moses taught them, and they are called by Moses’ name.

(Talmud, Sanhedrin 19b)

These are the generations of Aaron and Moses . . . Nadav, Avihu, Elazar and Itamar (3:1–2)

Why did Moses’ sons not merit [to be in the leadership of Israel]? Because they did not experience the exodus from Egypt and did not traverse the sea with the people of Israel, as they were [in Midian] with Jethro (Moses’ father-in-law—see Exodus 18:1–6).

(Midrash HaChefetz)e ❖

SHAVUOS

The holiday of Shavuos is a two-day holiday, beginning at sundown following the 5th of Sivan and lasting until nightfall of the 7th of Sivan. In Israel it is a one-day holiday, ending at nightfall of the 6th of Sivan.

What Shavuot Commemorates

The word Shavuos (or Shavuot) means “weeks.” It celebrates the completion of the seven-week Omer counting period between Passover and Shavuos. The Torah was given by G-d to the Jewish people on Mount Sinai on Shavuos more than 3,300 years ago. Every year on the holiday of Shavuos we renew our acceptance of G-d’s gift, and G-d “re-gives” the Torah.

The giving of the Torah was a far-reaching spiritual event—one that touched the essence of the Jewish soul for all times. Our sages have compared it to a wedding between G-d and the Jewish people. Shavuos also means “oaths,” for on this day G-d swore eternal devotion to us, and we in turn pledged everlasting loyalty to Him.

In ancient times, two wheat loaves would be offered in the Holy Temple on Shavuos. It was also at this time that people would begin to bring bikkurim, their first and choicest fruits, to thank G-d for Israel’s bounty.

How Is Shavuos Celebrated?

- Women and girls light holiday candles to usher in the holiday, on both the first and second evenings of the holidays.
- It is customary to stay up all night learning Torah on the first night of Shavuos.
- All men, women and children should go to the synagogue to hear the reading of the Ten Commandments on the first day of Shavuos.
- As on other holidays, special meals are eaten, and no “work” may be performed.
- It is customary to eat dairy foods on Shavuos. Menus range from traditional cheese blintzes to quiches, casseroles and more.
- On the second day of Shavuos, the Yizkor memorial service is recited.
- Some communities read the Book of Ruth during morning services, as King David—whose passing occurred on this day—was a descendant of Ruth the Moabite.
- Some have the custom to decorate their homes (and synagogues) with flowers and sweet-smelling plants in advance of Shavuos. ❖

The Paterson Shul @Seniors Tower of Paterson located at 510 E. 27th Street/Paterson will have a Shavuot Minyan on Monday, June 6 (second day of Shavuot) at 9:00 a.m.

This is a very important time to help make the Minyan.
Please email: JerrySchranz@Gmail.com for additional info.

With COVID restrictions lifted for masks, they are only required when entering/exiting the apartment complex. For more info visit: www.PatersonShul.org ❖

Haftorah for Parshas Bamidbar in a nutshell

Hosea 2:1-22

This week's haftorah begins with the words, "The number of the children of Israel shall be as the sand of the sea [shore], which can be neither measured nor counted." An appropriate reading for the first Torah reading of the Book of Numbers.

Hosea first prophesies about the eventual reunification of the houses of Judah and Israel. During the Messianic Era, these two perennial antagonists will make peace and appoint a single leader. Hosea then rebukes the Jewish people for their infidelity, abandoning their "husband," G-d, and engaging in adulterous affairs with pagan deities. He describes the punishments they will suffer because of this unfaithfulness.

Eventually, though, Hosea reassures the Jews that they will repent, and G-d will accept them back wholeheartedly. The haftorah concludes with the moving words: "And I will betroth you to Me forever, and I will betroth you to Me with righteousness and with justice and with loving-kindness and with mercy." ❖

Shavuot Torah Readings in a Nutshell

Exodus 19:1-20:23; Deuteronomy 14:22-16:17

On the first day of Shavuot we read from Exodus chapters 19 and 20.

A summary of the content: The Children of Israel camp opposite Mount Sinai, where they are told that G-d has chosen them to be His "kingdom of priests" and "holy nation." The people respond by proclaiming, "All that G-d has spoken, we shall do."

On the sixth day of the third month (Sivan), seven weeks after the Exodus, the entire nation of Israel assembles at the foot of Mount Sinai. G-d descends on the mountain amidst thunder, lightning, billows of smoke and the blast of the shofar, and summons Moses to ascend.

G-d proclaims the Ten Commandments, commanding the people of Israel to believe in G-d, not to worship idols or take G-d's name in vain, to keep the Shabbat, to honor their parents, not to murder, not to commit adultery, not to steal, and not to bear false witness or covet another's property. The people cry out to Moses that the revelation is too intense for them to bear, begging him to receive the Torah from G-d and convey it to them.

On the second day of Shavuot we read from Deuteronomy chapters 14-16 which detail the laws of the three pilgrimage festivals — Passover, Shavuot and Sukkot — on which all Jews came "to see and be seen before the face of G-d" in the Holy Temple in Jerusalem. ❖

שבת שלום גוט שבת!



Good Shabbos & Happy Shavuos to all!