

Parshas Pinchas in a Nutshell

(Numbers 25:10–30:1)

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.

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Maimonides writes that Elijah will come "solely to spawn peace." For spreading peace and harmony will encourage Mashiach's coming, creating a setting into which he will desire to enter.

This also serves as a lesson to all of us. Working to generate harmony in the microcosm in which we live will serve as a catalyst for the ultimate harmony Mashiach will introduce in the world.

-- The Rebbe

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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. ❖

We are in the Three weeks.



**Tehillim
At 8:30 am
This
Shabbos**

Halachic Zmanim

Shabbos, July 23, 2022

Daylight Savings Time

Earliest Tallis..... 4:37 AM
Latest Morning Shema 9:21 AM
Earliest Mincha (Gedola).. 1:40 PM
Plag Hamincha..... 6:54 PM
Earliest Evening Shema 8:53 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 – July 22 / Tammuz 23

Candle Lighting.....8:04 pm

Mincha7:30 pm

Shabbos Day – July 23 / Tammuz 24

Shacharis10:00 am*

Torah Reading11:00 am

Kiddush.....12:00 pm

Mincha7:45 pm

Farbrengegen8:30 pm

Shabbos Ends9:09 pm

**Latest morning Shema is now 9:21 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

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Chassidic Masters

G-d Has Faith in What You Will Become

By Aharon Loschak

News of a bear market has rocked the nation as of late, causing much economic panic. Millions, even billions, of dollars are lost in an instant, and for those with large investments on the line, it's a scary time to be alive.

But then there are those select few who rejoice at such a turn of events. Why? Because they're comfortable enough to play the long game and wait out the storm.

So what do they do? They come in and buy up shares at record low prices. They buy, for they see the future, when the market will inevitably rebound and they can cash out on their investment.

It's a risky business, but for those with disposable income and a keen eye to what will be as opposed to what is now, it can be a veritable gold mine.

Shabbat and the Festivals

A major chunk of Parshat Pinchas is devoted to detailing the various sacrifices offered on each of the festivals, namely the additional "mussaf" sacrifice. Beginning with Rosh Chodesh and then through all the festivals like Passover and Rosh Hashanah, we get a snapshot of the entire calendar.

But before the Torah kicks off the list, it also mentions the weekly Shabbat offering:

And on the Sabbath day . . . This is the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation.

Which immediately prompts the question, why is Shabbat mentioned here amid all the festivals, and at the beginning of the list, no less? While it's easy to think that Shabbat is quite similar to the festivals, it really isn't. The festivals mark particular events, and are entirely contingent upon the calendar months of the year. Shabbat, by contrast, marks the story of Creation itself, and has nothing to do with the calendar, but the days of the week.

Treatment Based on Future Events

All Jewish festivals are rooted in our nation's landmark story—the Exodus. Beginning with the obvious example of Passover, the other festivals are also based on continued chapters of that same story: Shavuot at Sinai, and Rosh Hashanah, Yom Kippur, and Sukkot further in the desert.

There are many themes to the Exodus, and multiple reasons it holds such a prominent place in our collective identity. One such theme centers on the worthiness—or lack thereof—of the people at the time. By all accounts, the people living in Egypt were far from saints.

In fact, according to the Kabbalists, there are 50 "gates of impurity," and the people had sunk into the 49th one. Had they stayed one moment longer, they would have fallen into the abyss, irredeemable and lost forever.

It was precisely for this reason that when the time came, they were whisked out of Egypt in the middle of the night like a house on fire—for had they stayed a moment longer, it would have been too late.

Indeed, the Midrash relates that when G-d took the people out, the prosecuting angels protested, "Hey, what makes these guys any better than their Egyptian lords? They're both idolaters!"

So why did G-d redeem the people? What was our saving grace?

In two words: future performance. G-d saw the Israelites' future performance, how they would march to Sinai and accept His Torah and keep it for thousands of years thereafter. Based on this promise of stellar behavior, the Jews earned their ticket out of Egypt.

Creation and Exodus: Magnanimity Based on Future Performance

When you think about it, the story of Creation carries the very same theme. After all, prior to creation there couldn't possibly have been anything or anyone worthy of being created. So why did G-d bestow such kindness to us lowly creatures and do us the favor of bringing us into existence?

Like the Exodus, it was based on future performance. In those moments before Creation, G-d (so-to-speak) envisioned the world that would be, and the

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great worth its inhabitants would earn as they went along. That was enough for Him to go ahead with the plan and bring this big, beautiful universe into existence.

And that's why Shabbat comes at the beginning of the holiday list, because they all affirm the same thing: That G-d is ready to bestow kindness upon His Creations, not only based on past performance, but on future promises.

The Future Starts Right Now

This is quite an invigorating idea. G-d doesn't only love you and treat you based on your current performance or your track record. He's willing to treat you based on how you'll behave in the future.

It's very easy to get overwhelmed by your own past. Say you aren't exactly the next Moses or Sarah, and if you're honest with yourself, your resume is quite stained. When you think about who you are and all the mistakes you've made, it can be depressing. "How can I hope for a better life? How can I possibly think that I deserve anything good when I know that I really don't deserve it?"

While such thoughts can sound noble and oh-so-brutally honest, more often than not they only serve to drag you down. After all, why try to be better if you don't deserve better? Let life just run its natural course, and "it will be what it will be."

Such thinking doesn't do anyone any good. So think about the Jews in Egypt:

They didn't deserve it either, but G-d whisked them out of Egypt anyway. Not because He checked the rap sheets of every Jew in Egypt and found some redeeming qualities (there were none). Nope. The Jews didn't deserve redemption by any stretch.

Yet G-d was generous, loving, and incredibly redeeming. Because He believed in the Jews He was about to redeem. He believed that somewhere down the line, they would be awesome.

You, too, can be awesome. Starting right now. And that's what G-d really cares about. Good things are in store for you, because your future starts right now. ❖

From Our Sages – Pinchas

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 (ibid. v. 3) "All the people broke off the golden rings which were in their ears," the women not participating with them in making the calf.

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" (ibid. v. 31). 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 the son of Yefuneh . . ." (ibid. v. 65).

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

(Midrash Rabbah) ❖

Haftorah for Parshas Pinchas in a nutshell

Jeremiah 1:1-2:3

This week's haftorah is the first of a series of three "haftorot of affliction." These three haftorot 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.'"



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Good Shabbos to all!