

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.

(continued next column)

Even on the level where our individual selves are concerned and we appear to be separate and distinct from each other, we share a fundamental equality. For the unity we share can be pictured by means of the analogy of the human body. Although the limbs and organs differ in form and function, they work in harmony, each contributing a necessary element to the operation of the body.

-- The Rebbe

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. ❖

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 – May 19 / Iyar 28

Candle Lighting 7:53 pm

Mincha 7:30 pm

Shabbos Day – May 20 / Iyar 29

Tehillim Reading 8:30 am

Shacharis 10:00 am*

Torah Reading 11:00 am

Kiddush 12:10 pm

Bais Midrash 6:00 pm

Mincha 7:45 pm

Fabrengen 8:00 pm

Shabbos Ends 9:00 pm

*Latest morning Shema is now **9:11 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 by
The Berman Law Office .*



תהלים

Tehillim - Psalms

**Join us this Shabbos morning
May 20 at 8:30 AM for
Shabbos Mevorchim Tehillim.
The Tehillim reading is dedicated
to a refuah sh'laima for
Baruch Chaim ben Malka Simcha.**

Eruv: www.fairlawneruv.com
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**Thank You to:
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Halachic Zmanim

**Shabbos, May 20, 2023
Eastern Daylight Time**

Earliest Tallis 4:27 AM
Latest Morning Shema 9:11 AM
Earliest Mincha (Gedola) .. 1:31 PM
Plag Hamincha 6:45 PM
Earliest Evening Shema 8:44 PM

Chassidic Masters

Powerful Insights From the Rebbe

Compiled by Mordechai Rubin

The Infinite Spark

Parshas Bamidbar, and indeed the entire book of Bamidbar is filled with 'countings.'

When a census is taken, the count will include scholars and boors, professionals and vagabonds, philanthropists and misers, saints and criminals. Yet each counts for no more and no less than one in the total number. The count reflects only the one quality they all share equally: the fact that each is an individual human being.

As G-d sees it, the soul of man is a spark of His own fire—a spark with the potential to reflect the infinite goodness and perfection of its source. Human life is the endeavor to realize what is implicit in this spark. Indeed, a person may lead a full, accomplished and righteous life, and barely scratch the surface of the infinitude of his or her soul. Another person may blunder for a lifetime in darkness and iniquity, and then, in a moment of self-discovery, fan their divine spark into roaring flame.

So when G-d instructs that we be counted, it is an expression of our highest common denominator. On the divine census sheet, our differences are transcended to reveal the simple fact of our being — a fact which expresses what is best in us, and from which stems all that is good in us. ❖

The Third Counting

The census described in this week's Torah portion was the third of three countings.

The first census was on the Israelites' departure from Egypt, and it aroused their spirit of self-sacrifice to the extent that they were willing to follow G-d into an unsown and barren wilderness.

The second was prior to the building of the Tabernacle. It reached further outward to the intellect and emotions of the Israelites, because they were preparing themselves for the work that was to bring the Shechinah—G-d's Presence—into their very midst. But still the impetus came from outside: it was G-d's command that set them to their work, not any inner compunction.

The third census took place after the service of the Tabernacle, when the Israelites, by their own actions, had invited G-d into their midst.

This begs the question: Why was there a one month gap in between the completion of the Tabernacle (in Nissan) and this census (in Iyar)?

Nissan is the month of Pesach, the time when we acknowledge the revelation that comes from above — it was not the merit of the Israelites that caused G-d to take them out of Egypt, but G-d's mercy and kindness alone. But Iyar is the month of the Omer, the time of special sacrifices; and by sacrifice we bring about the "revelation that comes from below," that answers to our merit and not merely to G-d's grace.

At this third census, Israel finally reached the state where their own actions were permeated with the soul's awareness. Now and only now could they bring about the "revelation that comes from below." ❖

Era of Redemption

Our Sages relate that there have been nine censuses taken in Jewish history. The tenth and final census will be taken at the time of the coming of Moshiach when the essential quality that lies at the core of every Jewish soul will be flourish in complete manifestation.

At present, most of us are involved with the day-to-day details of our personal lives. These are the factors that command much of our attention. In the era of the Redemption, when "The occupation of the entire world will be solely to know G-d," this will change. In Jewish mysticism, ten is a symbol of consummate fulfillment. Similarly, taking the tenth census will serve as a cue that it is necessary to move to a different level of consciousness, one that allows our inner core to be expressed. In this way, it will encourage us to bring out our inner G-dly potential in every facet of our lives. ❖

Coming Soon:



From Our Sages – Bamidbar

From the age of twenty and upward, all who are fit to serve in the army of Israel, you shall count them (Numbers 1:3)

Moses' census of the Jewish people, defined as a count of "all who are fit to serve in the army of Israel," included only those who were "from the age of twenty and upwards." What is the significance of this requirement?

The fifth chapter of *Ethics of the Fathers* includes an outline of the phases of a person's education and life: "At five years of age, the study of Scripture; at ten, the study of Mishnah; at thirteen, the obligation to observe the mitzvot; at fifteen, the study of Talmud; at eighteen, marriage; at twenty begins the pursuit [of a livelihood]; at thirty, one attains strength; at forty, understanding; at fifty, one can give counsel . . ."

In other words, the first twenty years of a person's life represent those periods and areas of his life in which he focuses almost exclusively on his individual growth: the acquisition of knowledge and wisdom, and his moral and spiritual development. "Twenty" represents the point at which he ventures out to the world and begins to concern himself with the material involvements of life.

Therein lies the deeper significance of G-d's instruction to Moses that only "from the age of twenty and upwards" shall a person be counted as one "fit to serve in the army of Israel."

A period of intense self-development and spiritual self-enrichment is a necessary preparation to life, but it must not be seen as an end in itself. The purpose of the "pre-twenty" times and aspects of a person's life is for the sake of the "pursuit" which must follow: that he or she go out into the world and apply his personal attainments to the development and sanctification of the material reality. One who does not graduate to the "post-twenty" phase of life cannot count himself as a member of the "army of Israel."

(The Lubavitcher Rebbe)

Behold, I have taken the Levites from amongst the children of Israel . . . and the Levites shall be Mine (Numbers 3:12)

Not only the tribe of Levi, but any man of all the inhabitants of the earth whose spirit has moved him and whose mind has given him to understand to set himself aside to stand before G-d to serve Him, to worship Him, to know G-d and walk justly as G-d has created him [justly], and he cast from his neck the yoke of the many calculations that men seek—this man has become sanctified, a holy of holies, and G-d shall be his portion and his lot forever, and shall merit him his needs in this world, as He has merited the kohanim and the Levites.

(Maimonides)

When the camp journeys on, Aaron and his sons shall come and take down the dividing curtain [of the Sanctuary] and cover the Ark of Testimony with it. They shall place upon it a covering of tachash hide, and spread over it a garment wholly of blue wool (Numbers 4:5-6)

Like the Ark, the soul of man is encased within three coverings: 1) it is overlaid with a selfish and materialistic character (what Chassidism calls "the animal soul"); 2) it is embedded within a physical body; 3) it is placed in a physical world which obscures and distorts the divine reality.

As long as the Ark stood in its place in the Holy of Holies, it had no need for coverings. But when the time came for it to journey on, G-d commanded that it be "swallowed up" by its threefold vestment. The same applies to the soul. A "spark of G-dliness," the soul is perfect and complete unto itself. But to journey on—to advance further in the infinite journey toward union with its Infinite Source—it must undergo on a "descent for the sake of ascent." It must be subjected to the threefold concealment of human nature, physicality and worldliness, to discover in the lowliest reaches of creation the key for even greater connection with G-d.

(The Lubavitcher Rebbe) ❖

Haftorah for Bamidbar / Mochor Chodesh in a nutshell

I Samuel 20:18-42

This haftorah is read on a Shabbat that is immediately followed by Rosh Chodesh. Indeed, the reading opens with the words, "Jonathan said, 'Tomorrow is the [first of the] new month.'"

The story is one of loyalty and devotion. David and Jonathan are dear friends. Jonathan's father, King Saul, despises David, fearing that he will depose him from the throne. Sensing danger, Jonathan told David to hide in the field rather than attend Saul's Rosh Chodesh feast. Jonathan then attended the feast and gauged the king's mood. Realizing that Saul was determined to kill David, Jonathan went out to the field, shot three arrows and called to his assistant, "The arrow is beyond you," a predetermined signal to his friend that it was not safe to return to the king's palace.

Before parting, the two friends kissed and wept, and swore to maintain their mutual affection for generations to come. ❖



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SHAVUOT/ SHABBAT, MAY 27 – (SECOND DAY OF SHAVUOT) - 9:00 a.m. MINYAN

(Yizkor will be approximately 10:30a.m. led by the great Chazzan Mitch.)

We have Machzorim and Talaisim.

For more information, please email: JerrySchranz@Gmail.com or visit Facebook: "The Paterson Shul"

שבת שלום גוט שבת!



Good Shabbos to all!