

Completing the headcount of the Children of Israel taken in the Sinai Desert, a total of 8,580 Levite men between the ages of 30 and 50 are counted in a tally of those who will be doing the actual work of transporting the Tabernacle.

G-d communicates to Moses the law of the sotah, the wayward wife suspected of unfaithfulness to her husband. Also given is the law of the nazir, who forswears wine, lets his or her hair grow long, and is forbidden to become contaminated through contact with a dead body. Aaron and his descendants, the kohanim, are instructed on how to bless the people of Israel.

The leaders of the twelve tribes of Israel each bring their offerings for the inauguration of the altar. Although their gifts are identical, each is brought on a different day and is individually described by the Torah. ❖



Generally, when we speak of transcending our personal identity, this usually connotes letting go of our individuality; conforming to a G-d-given code of conduct and thus abdicating our individual wills and personalities.

This is not Judaism's approach. Judaism teaches a person how to lift his self above himself: to conduct himself in a G-dly manner, not by forgetting about who he is and what potentials he has been given, but by using those potentials for a G-dly purpose.

-- The Rebbe

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 2 / Sivan 13

Candle Lighting 8:05 pm

Mincha 7:30 pm

Shabbos Day – June 3 / Sivan 14

Shacharis 10:00 am*

Torah Reading 11:00 am

Kiddush 12:10 pm

Beis Medrash 7:15 pm

Mincha 8:15 pm

Pirkei Avos/Rabbi's Drasha ... 8:30 pm

Shabbos Ends 9:13 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

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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.**



**If a person would realize
that through a given act,
he is cutting himself off
from G-d, he would never
perform that act. No lure,
no matter how enticing
could cause a person to
break his bond with G-d.**

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Halachic Zmanim

Shabbos, June 3, 2023

Eastern Daylight Savings

Earliest Tallis 4:16 AM

Latest Morning Shema 9:08 AM

Earliest Mincha (Gedola) . 1:33 PM

Plag Hamincha 6:54 PM

Earliest Evening Shema 8:57 PM

Chassidic Masters

Powerful Insights From the Rebbe

Compiled by Mordechai Rubin

Marriage

The relationship between a husband and wife on this earthly plane is understood as an analogy for the bond between G-d and the Jewish people. Our relationship has had many phases. There were honeymoon moments — the Giving of the Torah, the entry into the Promised Land, the building of the Temple. At those times, our bond with G-d was open and apparent.

And there have been times of difficulty, like the era of exile, when the entire relationship is called into question. Indeed, sometimes, it seems like G-d has been testing our fidelity, like the sotah test mentioned in the parsha.

But exile is only temporary. Moreover, it's purposeful, teaching us to look beyond the superficialities and concentrate on the fundamental dimensions of our relationship. During the good times, that isn't necessary, but when the challenges arise, we should ask ourselves: What really is the nature of our bond with Him?

As we focus on this inner reality, the externals of exile will no longer be significant. And as they cease to be significant in our minds, they will cease to exist in actual fact and give way to the era of Mashiach. ❖

The Paradox of a Nazir

This week's Torah reading contains the mitzvah of nizirus, taking nazirite vows. That subject presents a paradox. On one hand, regarding a nazirite, the Torah states: "The diadem of his G-d is upon his head... He is holy unto G-d" and he is equated with a prophet, as it is written: "And from your sons, I will raise [some] as prophets, and from your youths, [some] as nazirites."

Nevertheless, the Torah also requires a nazirite to bring a sin-offering, stating that he has "sinned against his soul." And our Sages speak critically of him, posing a rhetorical question: "Are not the things which the Torah has prohibited sufficient for you? [Why] must you add further prohibitions?"

Asceticism was disdained by the Sages. While other faiths place other-worldly hermits on pedestals, Judaism puts the emphasis on sanctifying the here and now, bringing holiness into the context of our ordinary experience. In that vein, our Sages taught that the verse: "Know Him in all your ways" is "A small passage upon which all the fundamentals of Torah depend." For Judaism underscores the importance of knowing G-d, not only in the synagogue or the house of study, but in every dimension of our everyday lives.

By denying himself wine, a nazirite takes an opposite tact. Wine is the symbol of happiness and pleasure, a substance that enables us to let loose and relax. But this happiness and relaxation should be a holy

experience, carried out in a manner which brings a person closer to the divine.

When a person abstains from wine, he is saying that he does not know how to sanctify such activity.

Why then is a nazirite praised? Because sometimes a person must admit his shortcomings. When a person looks himself in the mirror and realizes that he has certain tendencies that he is almost powerless to control, he is in fact taking the first step towards controlling them. So when a nazirite takes a vow to develop self-control and inner discipline, the Torah considers it admirable. When he does so because he thinks that G-d's ultimate intent is other-worldly abstinence, our Sages consider his conduct comparable to sin. ❖

If we were to follow our own inspiration, one person might decide to serve G-d through meditative prayer, another through deeds of kindness, and a third, through contemplating the oneness found in nature. Every person's approach would be different. Each person would be relating to G-d as he or she desires. The very beauty in that approach, however, implies a drawback, because since it is "as he or she desires," an enormous amount of subjectivity is involved. Ultimately, the "as he or she desires," would reveal its fundamental flaw: that it is not necessarily as G-d desires. ❖

From Our Sages – Naso

If a man's wife goes astray (Numbers 5:12)

A person does not sin unless a spirit of folly enters into him. (The word the Torah uses for the sotah's "going astray," shtut, also means "folly" and "insanity.")

(Talmud, Sotah 3a)

Every Jew, whether righteous or wicked, has two souls. . . . One soul . . . clothes itself in the person's blood to animate the body [and is the source of its egocentric drives and desires] . . . and the second soul of a Jew is literally a part of G-d above [and is the source of the person's striving to unite with G-d] . . .

The body is called a "small city": as two kings wage war over a city, each wishing to capture it and rule over it—that is to say, to govern its inhabitants according to his will, so that they obey him in all that he decrees for them—so do the two souls (the G-dly [soul] and the vitalizing animal [soul] that derives from kelipah) wage war against each other over the body and all its organs and limbs.

The desire and will of the G-dly soul is that it alone should rule over the person and direct him, and that all his limbs should obey it and surrender themselves completely to it and become a vehicle for it, and serve as a vehicle for its ten faculties [of intellect and emotion] and three "garments" [thought, speech and action] . . . and the entire body should be permeated with them alone, to the exclusion of any alien influence, G-d forbid. . . . While the animal soul desires the very opposite . . .

(The Alter Rebbe, Rabbi Schneur Zalman, in his book: Tanya)

The priest shall write these oaths in a scroll, and he shall blot them out with the bitter water (Numbers 5:23)

Great is peace! To make peace between husband and wife, the Torah instructs that the name of G-d, written in holiness, should be blotted out in water. (The text of the oath administered to the sotah included the divine name.)

(Talmud, Chullin 141a)

Once, in the early days of Chassidism, a learned Jew happened upon a farbrengen (a chassidic gathering). Taking in the sight of half-empty vodka bottles on the table, of Jews singing and dancing instead of studying Torah, he cried: "Jews! The Holy Temple is in ruins, Israel is in exile, and you dance and drink?!"

Present at the farbrengen was Rabbi Dovid Purkes, a senior disciple of the Baal Shem Tov. "I have a question for you," said Rabbi Dovid to the visitor. "In one place, Rashi writes that a nazir's vow to abstain from wine is an appropriate reaction for one who witnesses human susceptibility to corruption by physical appetites. But only a few verses later, Rashi quotes the Talmudic opinion which regards the nazir's abstinence as a sin. Which is it? Is drinking wine a positive or a negative thing to do?"

"I'll tell you the difference between the two cases," continued Rabbi Dovid. "The first statement by Rashi is addressed to one who 'sees a sotah's ruin.' A person who is capable of seeing the negative in a fellow Jew had better not drink wine. Wine will agitate his heart, and he'll probably be roused to discover more failings and deficiencies in his fellows. But someone who is blessed with the ability to see only the good in his fellow—for him to avoid getting together with other Jews for a l'chaim is nothing less than sinful. An infusion of wine into his heart will stimulate it to uncover the hidden good in the hearts of his fellows."

(Reshimot Devarim) ❖

Haftorah for Naso in a nutshell

Judges 13:2-25

This week's haftorah describes the birth of Samson, a lifetime nazirite. A condign haftorah for this week's reading, which discusses all the laws of the nazirite.

Manoah and his wife, members of the Tribe of Dan, were childless. One day an angel appeared to Manoah's wife, informing her that she will give birth to a child. This child, the angel instructed, was to be a lifetime Nazirite. In addition, the angel instructed her to abstain from all foods forbidden to a nazirite — such as wine or ritually impure foods — from the moment she would conceive. The angel further informed the woman that her son will save the Jewish people from the Philistine oppression they were enduring at that time.

The soon-to-be-mother told her husband the good news. He entreated G-d to send His messenger again — they were unaware at the time that the messenger was an angel. G-d sent the angel again, and he repeated his instructions. Manoah and his wife then invited the angel to partake of a special meal they would prepare, but he declined. Instead he encouraged Manoah to offer the goat he wished to slaughter for the meal as a sacrifice to G-d. The angel then ascended to the heavens in the flame that devoured the sacrifice.

The haftorah ends with the birth of Samson: "And the lad grew, and G-d blessed him."



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Marc S. Berman, Esq.
Attorney-at-Law
140 E. Ridgewood Ave.
Suite 415
Paramus, NJ 07652

Telephone: **(201) 797-4411**
msb@bermanlawoffice.com
www.bermanlawoffice.com
17-10 River Road, Suite 2C
Fair Lawn, NJ 07410

שבת שלום גוט שבת!



Good Shabbos to all!