

**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 9 / Sivan 20**

Candle Lighting ..... 8:09 pm

Mincha ..... 7:30 pm

**Shabbos Day – June 10 / Sivan 21**

Shacharis ..... 10:00 am\*

Torah Reading ..... 11:00 am

Kiddush ..... 12:10 pm

Beis Midrash ..... 7:15 pm

Mincha ..... 8:15 pm

Pirkei Avos/Rabbi's Drasha ... 8:35 pm

Shabbos Ends ..... 9:18 pm

*\*Latest morning Shema is now 9:07 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 .*

Aaron is commanded to raise light in the lamps of the menorah, and the tribe of Levi is initiated into the service in the Sanctuary.

A "Second Passover" is instituted in response to the petition "Why should we be deprived?" by a group of Jews who were unable to bring the Passover offering in its appointed time because they were ritually impure. G-d instructs Moses on the procedures for Israel's journeys and encampments in the desert, and the people journey in formation from Mount Sinai, where they had been camped for nearly a year.

The people are dissatisfied with their "bread from heaven" (the manna), and demand that Moses supply them with meat. Moses appoints 70 elders, to whom he imparts of his spirit, to assist him in the burden of governing the people. Miriam speaks negatively of Moses, and is punished with leprosy; Moses prays for her healing, and the entire community waits seven days for her recovery. ❖



The Rebbe points out that one of the conclusions we must draw from this is that there are really several different paths in Yiddishkeit. There are seven different ways. We are not all the same and we are not all meant to be the same. Just as there are seven basic middos, and there were seven tzaddikim, so too, there are seven legitimate and valid ways to be a Menorah — a luminary.  
 -- The Rebbe

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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.**



**Kindling the Menorah,  
 the work of lighting up a  
 Jew who hasn't yet been  
 ignited, does not require  
 a rabbi or a talmid  
 chacham. You don't have  
 to be a tzaddik, and you  
 don't even have to be a  
 Kohen to do it.**

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**Thank You to:  
 The Baal Korei, and  
 The Security Volunteers**

**Halachic Zmanim**

**Shabbos, June 10, 2023**

**Eastern Daylight Savings**

Earliest Tallis ..... 4:13 AM  
 Latest Morning Shema ..... 9:07 AM  
 Earliest Mincha (Gedola) . 1:35 PM  
 Plag Hamincha ..... 6:58 PM  
 Earliest Evening Shema ..... 9:02 PM

## Chassidic Masters

### Powerful Insights From the Rebbe

*Based on the teachings of  
the Lubavitcher Rebbe*

This week's Torah reading which begins with the command to Aaron to kindle the Menorah, the candelabrum in the Sanctuary. The Menorah symbolizes the Jewish people, for the purpose of every Jew's existence is to spread Divine light throughout the world, as it is written: "The soul of man is the lamp of G-d." With "the light of the Torah, and the candle of mitzvos," our people illuminate our surrounding environment.

The Menorah extends upward in seven branches, which symbolize seven different paths of Divine service. And yet it was made of a single piece of gold. This shows that the various different qualities that characterize the Jewish people do not detract from their fundamental unity. Diversity need not lead to division, and the development of true unity comes from a synthesis of different thrusts, every person expressing his own unique talents and personality.

Not only does the Menorah point to the importance of every individual, the manner in which it was kindled underscores the need for independent effort. This concept is reflected in the literal meaning of the phrase the Torah uses when relaying G-d's command to kindle the Menorah: "When you raise up the lamps." Rashi explains

that this means the priest should apply the flame to the wick "until the flame rises on its own," and shines independently.

Interpreting this concept allegorically, each of the expressions Rashi uses reflects a fundamental concept.

"The flame" - Every person is potentially "a lamp." This, however, is not enough. He must realize his potential and become a flame, producing radiant light.

"Rises" - A person should not remain content with his current level, no matter how refined. Instead, he should seek to proceed further, searching for a higher and more complete degree of Divine service.

"On its own" - A person must internalize the influence of his teachers until their light becomes his own. The knowledge he learns should endow him with the power to "shine" independently.

Moreover, he should "rise on his own," i.e., the desire to proceed should become his own nature. Even without the encouragement of others, he should continually seek to advance.

These concepts apply not only to our personal strivings for spiritual growth, but also to the manner in which we reach out to others. We should not encourage dependency. Instead, our intent should be that the people who we attract to Judaism should also become "flame[s] which rise on [their] own" - independent lamps who spread the "light of Torah" throughout their surroundings. ❖

## The Journey of Exile

This week's Torah reading relates the journeys of the Jewish people through the desert. After camping at Sinai for more than a year, they broke camp and began the trek to Eretz Yisrael. Our Sages explain that these journeys reflect an eternal pattern. In a larger sense, they can be understood as describing a paradigm that exists throughout our nation's history. The entry into Eretz Yisrael represents the culmination of the process, the coming of Mashiach.

In this vein, our Rabbis note that the desert is called "the desert of the nations" and compare our people's journey through it to their journey through "the desert of the nations" in our 2000 years of exile.

On the journey through the desert, the ark would be carried before the people. It's like a child learning to walk. He stands. His parents stand somewhat away from him and the child steps toward them. As he proceeds forward, they take a step backward, maintaining eye-contact with him and leading him forward.

This was the pattern in which the ark led the people through the desert and this is the pattern, albeit without the conscious connection, with which G-d is leading us on our collective journey until, together with Mashiach, we return to Eretz Yisrael. ❖

## From Our Sages – Beha'alosecha

### **And Aaron did so (Numbers 8:3)**

*Imagine standing in the Sanctuary, before the holy menorah, and to be capable of actually lighting the lamps—to place the wicks in position, and to fill the lamps without spilling the oil on the floor! This was truly an exceptional achievement on the part of Aaron.*

*(Rabbi Levi Yitzchak of Berditchev)*

*The menorah represents the people of Israel, G-d's "light unto the nations." Its many components attest to the fact that the Jewish nation is comprised of different tribes, and includes individuals from all walks of life.*

*But even as the menorah's form expresses the diversity within Israel, there are two laws which point to the menorah's integrity. One law concerns the making of the menorah; the second law, the manner of its lighting.*

*An artifact of the menorah's complexity is usually fashioned by first molding each of its parts on its own and then welding them together. The menorah, however, was hammered out of a single piece of gold, originating as a single object and remaining a single object through the various stages of its construction, until the finished product.*

*This represents the fact that while there are nations that are a coalition of variant groups, each formed by its own ancestry and experience but welded together by common interest and habitat, this is not the case with the Jewish people: all souls of Israel are of a single essence, and their division into distinct individuals is merely their investment into different bodies and physical lives.*

*The second law is that although the menorah sheds its light with seven lamps, they must all be turned toward the central stem, in keeping with G-d's instruction to Aaron that "the seven lamps shall give light toward the face of the menorah." This expresses the truth that although the soul of Israel shines not with a single light, but by means of a seven-lamp menorah representing the various prototypes of human character (the seven sefirot), at the same time all lamps of the menorah face the body from which they extend, emphasizing their singular origin and their singular goal.*

*In other words: we all come from the same place, and we are all oriented toward the same goal. The differences are only in order to better express our Source and to more completely achieve our goal. Which makes them not differences, but the ultimate expression of oneness.*

*(The Lubavitcher Rebbe)*

### **And at times it was that the cloud abode from evening until morning . . . then they journeyed (Numbers 9:21)**

*The Sanctuary was a formidable structure, consisting of hundreds of foundation sockets, wall sections, pillars, tapestries and furnishings; a work crew of several thousand Levites assembled the Sanctuary at each camp, and dismantled and transported it when the divine command would come to move on. Yet the "Tent of Meeting" was erected at every encampment—even if only for a single day!*

*This teaches us that each and every one of our "stations" in life is significant unto itself. A person may find him- or herself in a certain place or in a certain situation for a very brief period, and it may seem to him that he is merely "on the way" to some other place. Yet there is always something in that place or situation to be sanctified—something that can serve as a "Tent of Meeting" between heaven and earth.*

*(The Lubavitcher Rebbe) ❖*

## Haftorah for Beha'alosecha in a nutshell

*Zechariah 2:14-4:7*

This haftorah contains a vision of the golden Temple Menorah, whose daily kindling is discussed in the opening of this week's Torah reading.

This prophecy was communicated by Zechariah shortly before the building of the Second Temple. The haftorah opens with a vivid depiction of the joy that will prevail when G-d will return to Jerusalem: "Sing and rejoice, O daughter of Zion, for, behold! I will come and dwell in your midst, says the L-rd."

The prophet then describes a scene in the Heavenly Court: Satan was seeking to incriminate Joshua, the first High Priest to serve in the Second Temple, because of the "soiled garments" (i.e. sins) he was wearing. G-d himself defends the High Priest: "And the Lord said to Satan: The Lord shall rebuke you, O Satan; the Lord who chose Jerusalem shall rebuke you. Is [Joshua] not a brand plucked from fire?" I.e., how dare Satan prosecute an individual who endured the hardships of exile? "And He raised His voice and said to those standing before him, saying, 'Take the filthy garments off him.' And He said to him, 'See, I have removed your iniquity from you, and I have clad you with clean garments.'"

G-d then proceeds to outline the rewards awaiting Joshua if he and his descendents follow G-d's ways. The ultimate reward is, "Behold! I will bring My servant, the Shoot, " an allusion to Moshiach, the Shoot of David.

Zechariah then describes a vision of a golden seven-branched Menorah. An angel interprets the meaning of this vision: "This is the word of the Lord to Zerubbabel [descendent of King David, one of the protagonists in the building of the Second Temple], 'Not by military force and not by physical strength, but by My spirit,' says the Lord of Hosts." Meaning that Zerubbabel's descendent, Moshiach, will have no difficulty in his task, it will be as simple as lighting a menorah. ❖



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שבת שלום גוט שבת!



**Good Shabbos to all!**