

Parshas Beha'alo-secha
in a Nutshell
(Numbers 8:1-12:16)

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.

(continued next column)



The journeys of the Jewish people through the desert are also interpreted as an allusion to the journeys of our people through the ages toward the consummation of the purpose of creation: the revelation of the light of Mashiach. Accordingly, throughout history the Jews have wandered from country to country fulfilling a unique Divine mission, revealing the sparks of G-dliness in different lands by utilizing their physical substance in the fulfillment of mitzvos.

Our Sages state that G-d exiled the Jewish people in order that converts should be enabled to join them. Jewish mysticism expands the meaning of the word "convert" to refer not only to individuals who accept Judaism, but also to the sparks of the G-dly life-force which are hidden within the world's material substance. ❖

-- The Rebbe

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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. ❖

You don't have to be a carbon copy of somebody else to be a good Jew. The critical issue is, are you kindled? Are you lit up? ❖

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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 18, 2022

Daylight Savings Time

Earliest Tallis..... 4:12 AM
Latest Morning Shema 9:08 AM
Earliest Mincha (Gedola).. 1:36 PM
Plag Hamincha..... 7:01 PM
Earliest Evening Shema 9:05 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 – Jun 17 / Sivan 18

Candle Lighting 8:13 pm

Mincha 7:30 pm

Shabbos Day – Jun 18 / Sivan 19

Shacharis..... 10:00 am*

Torah Reading..... 11:00 am

Kiddush 12:00 pm

Mincha 8:20 pm

Rabbi's Drasha 8:40 pm

Shabbos Ends..... 9:22 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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Chassidic Masters

The Missing Complaint

*Based on the teachings of
the Lubavitcher Rebbe
Courtesy of MeaningfulLife.com*

G-d spoke to Moses in the Sinai desert, in the first month of the second year following their Exodus from the land of Egypt, saying: "The children of Israel shall prepare the Passover [offering] at its appointed time. On the fourteenth of this month, in the afternoon ... in accordance with all its decrees and laws...."

There were, however, certain individuals who had become ritually impure... and could not prepare the Passover offering on that day. They approached Moses and Aaron ... and they said: "...Why should we be deprived and not be able to present G-d's offering in its time, amongst the children of Israel?" — Numbers 9:1-7

The Torah goes on to describe how G-d responded to their plea by establishing a "Second Passover" on the 14th of Iyar (exactly one month after the original Passover), to serve as a second opportunity for all who were "ritually impure, or on a distant road" and were therefore unable to bring the Passover offering "in its proper time."

The Talmud points out that the above verses appear in the Torah out of chronological context. The events leading to the establishment of the Second Passover took place in the month of Nissan in the year 2449 from creation (1312 BCE); chronologically, this would place them in the very first chapter of the book of Numbers.

Instead, Numbers begins with an account of the census taken of the Jewish people a month later, in Iyar of that year. From this the Talmud derives the rule that "There is no earlier and later in Torah."

Why, indeed, aren't these events transcribed in the order in which they occurred? Our sages explain that the Torah does not wish to begin the book of Numbers with something that is "a disgrace for Israel. For in the forty years that the people of Israel were in the desert, this was the only Passover offering they brought."

But why should this be regarded as a "disgrace"? The reason that our ancestors brought no other Passover offering until they entered the Land of Israel was that G-d did not allow them to. G-d had instructed that the annual Passover offering should be observed only "When you come into the land that G-d shall give to you"; the first two Passovers—the one observed in Egypt, and the one held in the desert on the following year—were exceptions to this rule, specifically commanded by G-d. So of what deficiency in Israel's behavior are our sages speaking?

The answer lies in the story of the "Second Passover" itself. A group of Jews had found themselves in a state which, by divine decree, absolved them from the duty to bring the Passover offering. Yet they refused to reconcile themselves to this. They refused to accept that this avenue of relationship with G-d should be closed to them. And their impassioned plea and demand, "Why should we be deprived?", swayed G-d to establish a new institution, the "Second Passover,"

As to enable them, and all who will find themselves in a similar situation in future generations, to "present G-d's offering in its time, amongst the children of Israel."

Therein lies the "disgrace" in those thirty-eight Passoverless years in the Sinai Desert. Why did the Jewish people reconcile themselves to the divine decree? Why did they accept this void in their relationship with G-d? Why did they not clamor for the opportunity to serve Him in the full and optimum manner that the mitzvot of the Torah describe?

The Lesson

For more than nineteen hundred years now, our Passovers have been incomplete. We eat the matzah and the bitter herbs, we drink the four cups of wine, ask and answer the four questions, but a central component of the festival observances — the Passover offering—is absent from our seder table. For G-d has hidden His face from us, has removed the Holy Temple, the seat of His manifest presence on physical earth, from our midst.

The lesson of the "displaced" 9th chapter of Numbers is clear: G-d desires and expects of us that we refuse to reconcile ourselves to the decree of galut and its diminution of His manifest involvement in our lives. He desires and expects of us that we storm the gates of heaven with the plea and demand: "Why shall we be deprived?!" ❖

When a Jew uses an object for a mitzvah, he or she releases these hidden sparks of G-dliness and enables them to be overtly revealed.



From Our Sages – Beha'alosecha

When you raise light (Numbers 8:2)

This is to teach us that the lamplighter must hold the flame to the wick until a flame arises of its own accord.

(Rashi)

The spiritual significance of the mitzvah of lighting the menorah is that one should be a “lamplighter” who ignites that latent potential within “the soul of man, a lamp of G-d” (Proverbs 20:27).

Here, too, the endeavor must be to kindle the lamp “so that a flame arises of its own accord.” In teaching and influencing one’s fellow, the objective should be to establish him or her as a self-sufficient luminary: to assist in developing his talents and abilities so that his lamp independently glows and, in turn, kindles the potential in others.

(The Lubavitcher Rebbe)

When you raise light in the lamps (Numbers 8:2)

When the kohen came to kindle the menorah’s lamps each afternoon in the Holy Temple, he found them fully prepared for lighting: earlier in the day the lamps had been cleaned and filled with oil, and fresh wicks had been inserted. All he had to do was bring near the flame he carried, so that its proximity to the waiting lamp would unleash the potential for illumination which the lamp already holds.

Therein lies an important lesson to the spiritual lamplighter. Do not think that you are achieving anything that your fellow could not, in truth, achieve on his own; do not think that you are giving him something he does not already possess. The soul of your fellow is a ready lamp, filled with the purest oil and equipped with all that is required to convert its fuel into a blazing flame. It lacks only the proximity of another lamp to ignite it. If your own soul is alight, its contact with another’s soul will awaken its potential for light, so that it may illuminate its surroundings and kindle other souls, in turn.

(The Lubavitcher Rebbe)

If any man of you, or of your future generations, shall be unclean . . . or be on a journey afar off, he shall keep the Passover to G-d on the fourteenth day of the second month . . . (Numbers 9:10–11)

The meaning of the “Second Passover” is that it is never too late; there is always a second chance.
(Rabbi Yosef Yitzchak of Lubavitch)

Why was the mitzvah of the “Second Passover” not commanded directly by G-d in the Torah from the very start, as were virtually all other mitzvot?

Because the Second Passover represents the power of teshuvah—the power to “return” and rectify past failings and transform them, retroactively, into merits. This cannot derive from Torah itself, since Torah, which defines what is desirable and undesirable in the eyes of G-d, cannot regard a failure to fulfill a divine command as something “positive.” The mitzvah of the Second Passover could come only as the divine response to the profound yearning of a soul superseding “Torah,” as it were, crying out for attachment to G-d from a place so deep within itself that it transcends failing and merit, and can therefore reach back to transform the failing into merit.

(The Lubavitcher Rebbe) ❖

Haftorah for Parshas Beha'alsecha 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.'"

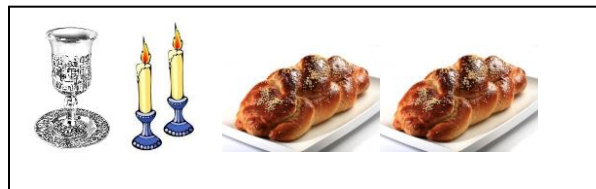
G-d then proceeds to outline the rewards awaiting Joshua if he and his descendents follow G-d's ways. The ultimate reward is, "Behold! I will bring My servant, the Shoot, " an allusion to Moshiach, the Shoot of David.

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. ❖

Journeys

The Baal Shem Tov explains that the journeys of the Jewish people through the desert are reflected in the journeys of every individual through life. Some of the phases that we pass through may appear barren and desolate. Nevertheless, we must appreciate that this is only the external setting in which we are placed. It should not reflect our inner state — for G-d's presence accompanies us at all times and the Torah is with us in all surroundings. This fills our lives with inner meaning and depth which in turn empowers us to be outward oriented. We can change the environments in which we live and cultivate their growth and development. ❖

שבת שלום גוט שבת!



Good Shabbos to all!