



CANDLE LIGHTING: 7:58 PM

ב"ה

SHABBOS ENDS: 9:06 PM

COMMUNITY

TORAH PORTION BEHAR | בהר

16 IYAR 5784 - FRIDAY, MAY 24, 2024

PARNES HASHANAH

THE MITZVOS AND TORAH LEARNING OF THE YEAR 5784 ARE DEDICATED BY **NATALIE ROSS**
IN LOVING MEMORY OF **MICHAEL ROSS, נתן שמואל בן אריה ז"ל**

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA..... 7:30 PM

SATURDAY - SHABBOS DAY

SHACHRIS.....10:00 AM

TORAH READING11:00 AM

KIDDUSH.....12:05 PM

MINCHA8:05 PM

RABBI'S DRASHA8:25 PM

MAARIV9:06PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....9:15 AM

SHABBOS KIDDUSH

THIS WEEK'S KIDDUSH IS SPONSORED BY
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WEEKDAY DAVENING SCHEDULE

SHACHRIS

SUNDAY..... SHACHRIS.....9:00 AM

MON-FRI....CHASSIDUS.....5:50 AM

SHACHRIS.....6:15 AM

MINCHA SUN-THU.....1:45 PM

MAARIV SUN-THU.....9:15 PM

THANK YOU

Anshei Lubavitch extends its **gratitude**
to our dedicated **Ba'al Korei, R' Yossi
Nigri**.

Special thanks to the **security team** led
by **Yury Zimavilin**, who help keep us
secure while we daven.

Yasher koach to the kiddush
volunteers, **Marnin Rand, Serge
Zenou, Sonya Zenou, Dr. Scott Lippe**,
and **Michael and Jordan Shepper** who
work tirelessly to bring us a
wholesome kiddush each week!

MAZEL TOV!

To all the **CKids Academy** students
on their graduation this week!

KIDS AND TEENS

CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL

WEDNESDAY< MAY 8.....3:45 PM

CTEENU

MONDAYS.....7:30 PM

ADULT EDUCATION

SUNDAY

Decisions of Fate 7:15-8:45 pm
[POSTPONED TO JUNE 2]

MONDAY

TORAH STUDIES.....7:30-8:30 PM

TUESDAY

TALMUD STUDY.....8:15-9:00 PM

WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

WOMEN'S TANACH.....8:15-9:15 PM

THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

CHASSIDUS

MON-FRI5:50 AM

FIVE-MINUTE KOLLEL - FOLLOWS

MAARIV WEEKDAYS

SHABBOS

CHASSIDUS.....9:15 AM

GEMARA.....7:10 PM

JEWISH WISDOM.....8:10 PM

SECURITY TEAM

Please volunteer
Contact Yury Zimavilin

PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the safety and
liberation of our brothers and sisters in captivity;
for the healing of our wounded; and in sacred
memory of those brutally torn from us. ר"ל

Chapters 20, 22, 69, 122, 150, 81-90



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SHABBOS MAY 25, 2024

DAYLIGHT SAVINGS TIME

EARLIEST TALLIS.....	4:22 AM
LATEST MORNING SHEMA	9:09 AM
EARLIEST MINCHA (GEDOLA).....	1:32 PM
PLAG HAMINCHA.....	6:49 PM
EARLIEST EVENING SHEMA.....	8:50 PM

PARSHAH IN A NUTSHELL

PARSHAS BEHAR

Leviticus 25:1-26:2

On the mountain of Sinai, G-d communicates to Moses the laws of the Sabbatical year: every seventh year, all work on the land should cease, and its produce becomes free for the taking for all, man and beast.

Seven Sabbatical cycles are followed by a fiftieth year—the Jubilee year, on which work on the land ceases, all indentured servants are set free, and all ancestral estates in the Holy Land that have been sold revert to their original owners.

Behar also contains additional laws governing the sale of lands, and the prohibitions against fraud and usury. ❖

From the Rebbe



We are in the midst of an information revolution. Resources of knowledge that have been gathered for centuries are now only a few strokes of a keyboard away from any person with a pc. Instant communication from one end of the earth to another has transformed our world into a global village. We are producing enough food to feed all of mankind; it's only political strife that is preventing hunger from being eliminated.

Today, when a person speaks about redemption, his words resound with the power possessed by an idea whose time has come.

We can precipitate the coming of Mashiach by anticipating the spiritual awareness that he will introduce. By living in the spirit of the Redemption, we make that Redemption a reality not only in our lives, but also within the world at large. ❖

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Enlightening Wisdom From the CHASSIDIC MASTERS

The Power of What

By Lazer Gurkow

Farmers in the Land of Israel are instructed by the Torah to work their land for six years and to let it lie fallow on the seventh. But when all the fields in a country are permitted to lie fallow for an entire year, does the nation not face a very real risk of famine?

In the following verses, the Torah addresses this concern:

If you say: "What will I eat in the seventh year? . . ." I will command My blessing upon the sixth year, and it will yield produce for a three-year period.

When the Torah offers an answer, it usually leaves us to deduce the question for ourselves. In this case, the Torah chooses to articulate the question. Is there anything unique about this particular question?

Societal or Divine Morality

Society at large lives by a moral code. Governments legislate laws against immoral acts such as murder and theft, and encourage ethical behavior such as charity and modesty. If you ask why murder is forbidden, the curt response would probably be, "Because taking the life of another is just plain wrong."

If you persist and ask, "But why is it wrong?" the answer may very well be, "Because it is!" If you further ask what makes it so, you can expect to hear something like "If you don't sense it intuitively, then there is no point in trying to explain it to you."

This would indeed be the correct answer. Murder is wrong because society intuitively senses the immoral nature of this act. Thus, Al Gore, former vice president of the United States, commented that "democratic laws derive their moral authority from the national consent of the people."

Somehow, a Jew knows that moral authority is more profound than the mere consent of a nation.

If you ask a Jew why murder is wrong, the answer is, "It's one of the Ten Commandments!" If you persist and ask why it is one of the Ten Commandments, the answer is, "Do you expect to research and understand the divine?"

Of course, the Jew also intuitively senses that murder is wrong. But to a Jew, there is

more to it than mere intuition. If G-d ordained this prohibition as a divine commandment, then it must be immoral for reasons beyond human intuition.

Beyond the Human Mind

Why does a Jew believe that divine commandments are beyond human intuition?

The mitzvot are generally divided into two categories: a) ethical commandments that are easily understood, such as the prohibition of theft; b) inexplicable decrees that defy human comprehension, such as the mitzvah of the red heifer.

The ethical commandments and the inexplicable decrees enjoy a symbiotic relationship, each affecting the way we view the other. The ethical commandments demonstrate that it is possible to gain a semblance of understanding of G-d's commandments. The decrees demonstrate that in the final analysis, G-d's wisdom exceeds ours.

(Continued on Next Page)

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If we were only given the decrees, then our lack of understanding would have alienated us from the mitzvot. We would be unable to internalize the commandments, and thus be prevented from developing an affinity and enthusiasm for them.

On the other hand, if we were only given the ethical commandments, we would have assumed that all divinity is within the grasp of human comprehension. Naturally, this would have caused us to dismiss all theistic notions that are beyond our understanding.

The inexplicable decrees teach the Jew to view even the easily understood mitzvot through the prism of divine wisdom, recognizing that even ethical commandments such as the prohibition of murder are beyond our cognitive or intuitive grasp.

Two Questions, One Word

This is the meaning of the question asked by the wise son (as told in the Passover haggadah): "What (mah) are the . . . decrees and laws that G-d our L-rd has commanded you?" The wise son understands that even the easily understood "laws" have dimensions that defy human comprehension, and so he asks to understand the true meaning of all the mitzvah categories, not only the decrees, but the laws too.

We now return to the question posed in our original verse: "If you shall say: What (mah) shall we eat in the seventh year?" The only other questions that the Torah introduces in this manner are those of the four sons of the haggadah. It is therefore possible to assume that this question is also asked by one of the four sons. Which of the four sons asks this question?

This question is cited in the Torah only after all the laws of the Shemittah year are first outlined. We thus deduce that this question is asked by the wise son, who has studied the entire subject and who is left with but one question.

The wise son's questions are quoted twice in the Torah: "What is the meaning?" and "What shall we eat?" Though the questions seem unrelated, there is one word that connects them. The Hebrew word mah, "what."

The Meaning of What

The Jewish people are accustomed to this word. We are forever asking: What is the reason? What is the meaning? Like the wise son, we ask this question of all commandments and all occurrences, even those we supposedly understand. We realize that in the final analysis, our comprehension doesn't capture the divine thought process.

"What" is not only a question; it is also an answer. Because in the end, the question must be allowed to stand unanswered. We ask G-d for His true reason or meaning, but we don't claim entitlement to His answer. We plumb the heavenly secrets to the extent that the human mind permits, but the rest is humbly left to G-d.

The word what thus demonstrates profound humility. We ask it not in quarrel, but in acceptance. We ask it not in arrogance, but in submission. We ask it not in confusion, but in serene faith.

The words "What shall we eat in the seventh year" are not a question as much as they are a statement. We don't know what the Sabbatical year will bring, but we are also not concerned about a famine. We humbly and confidently place our trust in G-d.

We can now understand why the Torah uses the words "if you say" rather than "if you ask." This is not a question as much as it is a statement of fact. We don't know what we will eat, but we trust that we will eat. (It is interesting to note that the haggadah also uses the same expression: "The wise son, what does he say?" rather than "what does he ask?")

The Torah assures us that G-d will not remain indebted to us if we approach this mitzvah with the humility prescribed by the word mah, "what." "He will command his blessing upon the sixth year, and it will yield enough produce for all three years." ❖

HAFTORAH IN A NUTSHELL

Jeremiah 32:6-22

This week's haftorah discusses the purchase of a field by Jeremiah, echoing one of the themes of this week's Torah portion—the purchase and redemption of real estate.

Jeremiah was confined in King Zedekiah's royal compound for having prophesied the destruction of Jerusalem and the exile of the Jewish people. There, G-d revealed Himself to the prophet and informs him that he will be approached by his cousin Hanamel with an offer to purchase his ancestral lands. G-d instructs Jeremiah to accept this offer.

Indeed, Hanamel arrived in the compound with the offer, and Jeremiah accepted. Money was transferred and a document of purchase was penned in the presence of witnesses.

The prophet then gave the deed to his disciple Baruch son of Neriah for safekeeping, and instructed him to store it in an earthenware vessel where it will remain for many years.

Jeremiah then conveys G-d's message, the symbolism inherent in this transaction: "So says the L-rd of Hosts, the G-d of Israel: 'Houses and fields and vineyards shall be purchased again in this land.'" Thus conveying a message of hope even on the eve of destruction and exile. Yes the Jews would be exiled, but they would also eventually be returned to their land.

The haftorah ends with the prophet's prayer to and exaltation of G-d. ❖

Lag BaOmer

What It Means

Lag BaOmer is always on the 18th day of the month of Iyar. So what's up with the name? The word "Lag" is made of of the Hebrew letters lamed (ל) and gimel (ג), which together have the numerical value of 33. "BaOmer" means "of the Omer." The Omer is the counting period that begins on the second day of Passover and culminates with the holiday of Shavuot, following day 49.

Hence Lag BaOmer is the 33rd day of the Omer count, which coincides with 18 Iyar. What happened on 18 Iyar that's worth celebrating?

When Is Lag BaOmer?

- Lag BaOmer begins at nightfall on Saturday night, May 25, 2024.
- Lag BaOmer ends at nightfall on Sunday, May 26, 2024.

What We Are Celebrating?

Rabbi Shimon bar Yochai, who lived in the second century of the Common Era, was the first to publicly teach the mystical dimension of the Torah known as the Kabbalah, and is the author of the classic text of Kabbalah, the Zohar. On the day of his passing, Rabbi Shimon instructed his disciples to mark the date as "the day of my joy."

The chassidic masters explain that the final day of a righteous person's earthly life marks the point at which all their deeds, teachings and work achieve their culminating perfection and the zenith of their impact upon our lives. So each Lag BaOmer, we celebrate Rabbi Shimon's life and the revelation of the esoteric soul of Torah.

Lag BaOmer also commemorates another joyous event. The Talmud relates that in the weeks between the Jewish holidays of Passover and Shavuot, a plague raged among the disciples of the great sage Rabbi Akiva (teacher of Rabbi Shimon bar Yochai), "because they did not act respectfully towards each other."

These weeks are therefore observed as a period of mourning, with various joyous activities proscribed by law and custom. On Lag BaOmer the deaths ceased. Thus, Lag BaOmer also carries the theme of loving and respecting one's fellow (ahavat Yisrael).

How Is Lag BaOmer Celebrated?

- Since this is the day of joy of Rabbi Shimon bar Yochai, there are major festivities in Meron, the mountain village in northern Israel where he is buried, with tens of thousands of pilgrims pouring in from all corners of the world to rejoice together in unity. Read more about Meron.
- All over the world, it is customary to spend the day outside, enjoying the natural beauty of G-d's world. During these outings, it is customary to play with bows and arrows.
- The mourning practices of the Omer period (see above) are lifted for this day. As a result:
 1. Music is playing and people are singing and dancing with abandon.
 2. Little boys who turned three during the Omer period but did not have their first haircut (upsheren) due to the mourning laws, have them today, often at Meron.
 3. Weddings are held.
- Recognizing the fiery spirit of the mystical teachings that are celebrated today, bonfires are kindled. Get some friends (and a guitar) together, and it becomes a wonderful opportunity for singing, sharing and enjoying each other's camaraderie.

Customary foods for the day include carob (which miraculously sustained Rabbi Shimon and his son when they were hiding from the Romans) and eggs (a sign of mourning). ❖

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WISDOM FROM OUR SAGES

Pesukim (sentences) from this week's Torah portion of Behar, along with stimulating commentary.

G-d spoke to Moses on Mount Sinai, saying . . . (Leviticus 25:1)

What has the Sabbatical year to do with Mount Sinai? Were not all commandments given on Sinai? But the verse wishes to tell us: just as with the Sabbatical year both its general principle and its minute details were ordained on Mount Sinai, so, too, was it with all the commandments—their general principles as well as their minute details were ordained on Mount Sinai.

(Torat Kohanim; Rashi)

Rabbi Ishmael says: The general principles of the Torah were given at Sinai, and the details [when G-d spoke to Moses] in the Tent of Meeting.

Rabbi Akiva says: The general principles and the details were given at Sinai. They were then repeated in the Tent of Meeting, and enjoined a third time in the Plains of Moab (i.e., in Moses' narrative in the book of Deuteronomy).

(Talmud, Chagigah 6a–b)

When you come into the land which I give you, the land shall rest a sabbath unto G-d (25:2)

The Torah is telling us that a Shemittah is to both precede and follow our six years of labor: to follow it on the calendar, but to also precede it—if not in actuality, then conceptually.

We find a similar duality in regard to the weekly seven-day cycle. The weekly Shabbat has a two-fold role: a) It is the day “from which all succes-

sive days are blessed”—the source of material and spiritual sustenance for the week to follow. b) It is the “culmination” of the week—the day on which the week's labors and efforts are harvested and sublimated, and their inner spiritual significance is realized and brought to light.

The spiritual harvest of a Shabbat or Shemittah can be achieved only after a “work-week” of dealing with the material world and developing its resources. But it must be preceded and predicated upon “a sabbath unto G-d” that occupies the fore of our consciousness and pervades our every deed.

(The Lubavitcher Rebbe)

If you sell ought to your fellow, or buy ought from your fellow's hand, you shall not defraud one another (25:14) . . . You shall not defraud one another; but you shall fear your G-d (25:17)

The first verse refers to financial fraud. The second verse forbids verbal fraud—speaking hurtful words or giving bad advice. That is why the second verse adds “but you shall fear your G-d,” lest a person say: Who will know that my intention was to do him evil?

(Torat Kohanim; Rashi)

You shall not defraud one another (25:14)

Legally, it is only forbidden to defraud one's fellow. But a chassid must go beyond the letter of the law, and take care not to delude himself, either.

(Rabbi Bunim of Pshischa) ❖

שבת שלום!

Good Shabbos!





LAG B'OMER

The Rest of the STORY

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Talented children from schools throughout the tri-state area will march through the streets as they play instrumental music for the spectators of the parade. Alongside them will be professional marching bands, with representatives from the U.S. Army, New York Police Department, and the FDNY.



AMAZING SHOWS

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SEATING OPENS

10:30 am

PRE-PROGRAM

11:00 am

PARADE KICKS OFF

12:00 pm

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WEDNESDAY EVENINGS

8:15-9:15 PM



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