



CANDLE LIGHTING: 8:14 PM

ב"ה

SHABBOS ENDS: 9:23 PM

COMMUNITY

TORAH PORTION BEHA'ALOSECHA | בהעלתך 15 SIVAN 5784 - FRIDAY, JUN 21, 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

MINCHA8:20 PM

RABBI'S DRASHA8:40 PM

MAARIV9:23 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....9:15 AM

PARNES HAYOM

THE **PARENTS AND CHILDREN OF MORAH RENEE'S 2024 CLASS** IN MEMORY OF **ELIYAHU MOSHE ZIMBALIST** - אליהו משה בן שמעון איתן, ה' ינקום דמו

ALLAN AND MARGERY BRAUNER IN COMMEMORATION OF THE YAHRTZEIT OF ALLAN'S MOTHER **TOBY BRAUNER** מרים טוביב בת פנחס אליהו ולאה ע"ה

SIMON TZINIS AND FAMILY IN FULFILLMENT OF THEIR YIZKOR PLEDGE IN MEMORY OF **חיים בן שמעון ז"ל** AND **מרים בת שיקא ע"ה**

ELIOT AND SHIRA PICARD IN FULFILLMENT OF THEIR YIZKOR PLEDGE IN MEMORY OF **צבי בן יהודה וגיסל ז"ל** AND **פייגא ולאטא בת גוטמאן ואסתר לאה ע"ה**

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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!

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THIS WEEK'S KIDDUSH IS SPONSORED BY **THE SHUL**.

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CTEENU

MONDAYS.....7:30 PM

ADULT EDUCATION

SUNDAY

JLI restarts in the fall..7:15-8:45 pm

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

BEIS MIDRASH/GEMARA...7:20 PM

JEWISH WISDOM.....8:40PM

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 JUNE 22, 2024

DAYLIGHT SAVINGS TIME

EARLIEST TALLIS.....	4:12 AM
LATEST MORNING SHEMA	9:09 AM
EARLIEST MINCHA (GEDOLA).....	1:37 PM
PLAG HAMINCHA.....	7:02 PM
EARLIEST EVENING SHEMA.....	9:04 PM

PARSHAH IN A NUTSHELL

PARSHAS BEHA'ALOSECHA

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.

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. ❖

From the Rebbe

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.

In a similar vein, 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-d ❖

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Enlightening Wisdom From the 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," 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."

(Continued on Next Page)

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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?!" ❖

HAFTORAH IN A NUTSHELL

FOR PARSHAS BEHA'ALOSECHA

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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WISDOM FROM OUR SAGES

Pesukim (sentences) from this week's Torah portion of Beha'alozecha, along with our sages' stimulating commentary.

With G-Speak to Aaron and say to him: "When you raise light in the lamps . . ." (Numbers 8:2)

Aaron did not bring an offering (for the Sanctuary's dedication—see previous Parshah) with the other princes of the tribes, and so he thought: Woe is me! Perhaps it is on my account that G-d does not accept the tribe of Levi? G-d therefore said to Moses: "Go and say to Aaron: Fear not, you have in store for you an honor greater than this . . . : the offerings shall remain in force only as long as the Temple stands, but the lamps shall always give light . . ."

(Midrash Rabbah; Rashi)

Were not the lamps of the menorah also extinguished with the destruction of the Holy Temple? But this alludes to the Chanukah lights, which were instituted in the time of the Second Temple by the Hasmoneans, descendants of Aaron, and which did not cease.

(Nachmanides)

I will depart to my own land and to my kindred (Numbers 10:30)

Though Jethro returned to Midian, his children remained with the Jewish people, as related in the Book of Judges (Judges 1:16).

(Sforno)

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)

If there be a prophet among you, I . . . speak to him in a dream. My servant Moses is not so (Numbers 12:6-7)

In sleep, when the soul frees itself to a certain degree from the confines of the body, it can begin to perceive the divine essence that hides behind the material world. Moses, however, was able to see G-dliness even when awake—for him the material world did not conceal.

(Rabbi Israel Baal Shem Tov) ❖

שבת שלום!

Good Shabbos!





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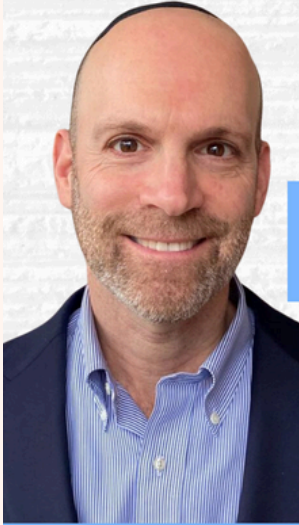
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