



CANDLE LIGHTING: 8:09 PM

ב"ה

SHABBOS ENDS: 9:18 PM

COMMUNITY

TORAH PORTION BAMIDBAR | במדבר

1 SIVAN 5784 - FRIDAY, JUN 7, 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

MINCHA8:15 PM

RABBI'S DRASHA8:35 PM

MAARIV9:18PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....9:15 AM

SHABBOS KIDDUSH

THIS WEEK'S KIDDUSH IS SPONSORED BY
THE SHUL.

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MAZEL TOV!

To **Avraham** and **Esther Shevchuk** on the birth of a grandson to their children, **David** and **Sarah Golombeck. Sholom Zachor** at **Young Israel**. Bris at **Shomrei Torah** on **Tuesday**, following the 7:45 Minyan.

PARNES HAYOM

SOFIA & MICHAEL OKSHTEN
IN LOVING MEMORY OF THEIR PARENTS
לאה בת חיים ע"ה
אליעזר בן משה ז"ל

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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!

SPECIAL THANKS TO THE FAMILIES WHO HAVE SPONSORED THE SHAVUOS DAIRY BUFFET LUNCH SO FAR!

Thank you to the **Picard, Rusanov, Lippe, Gonorovsky, Ganger, Shepper, Rubinstein, Mazurek, Maline,** families!

KIDS AND TEENS

CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL BEGINS AGAIN, WEDNESDAY, SEP 11TH

CTEENU

MONDAYS.....7:30 PM

ADULT EDUCATION

SUNDAY

Decisions of Fate 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.....7:25 PM

JEWISH WISDOM 9:10 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 JUNE 8, 2024

DAYLIGHT SAVINGS TIME

EARLIEST TALLIS.....	4:13 AM
LATEST MORNING SHEMA	9:07 AM
EARLIEST MINCHA (GEDOLA).....	1:34 PM
PLAG HAMINCHA.....	6:57 PM
EARLIEST EVENING SHEMA.....	9:01 PM

PARSHAH IN A NUTSHELL

PARSHAS BAMIDBAR

Numbers 1:1-4:20

In the Sinai Desert, G-d says to conduct a census of the twelve tribes of Israel. Moses counts 603,550 men of draftable age (20 to 60 years); the tribe of Levi, numbering 22,300 males age one month and older, is counted separately. The Levites are to serve in the Sanctuary. They replace the firstborn, whose number they approximated, since they were disqualified when they participated in the worshipping of the Golden Calf. The 273 firstborn who lacked a Levite to replace them had to pay a five-shekel "ransom" to redeem themselves.

When the people broke camp, the three Levite clans dismantled and transported the Sanctuary, and reassembled it at the center of the next encampment. They then erected their own tents around it: the Kohathites, who carried the vessels

of the Sanctuary (the Ark, menorah, etc.) in their specially designed coverings on their shoulders, camped to its south; the Gershonites, in charge of its tapestries and roof coverings, to its west; and the families of Merari, who transported its wall panels and pillars, to its north. Before the Sanctuary's entranceway, to its east, were the tents of Moses, Aaron, and Aaron's sons.

Beyond the Levite circle, the twelve tribes camped in four groups of three tribes each. To the east were Judah (pop. 74,600), Issachar (54,400) and Zebulun (57,400); to the south, Reuben (46,500), Simeon (59,300) and Gad (45,650); to the west, Ephraim (40,500), Manasseh (32,200) and Benjamin (35,400); and to the north, Dan (62,700), Asher (41,500) and Naphtali (53,400). This formation was kept also while traveling. Each tribe had its own nassi (prince or leader), and its own flag with its tribal color and emblem. ❖

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Enlightening Wisdom From the CHASSIDIC MASTERS

The 603,550th Jew

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

In Hebrew, it's called Bamidbar ("In the Desert") and also Sefer HaPekudim ("The Book of the Countings"); in the English-speaking world, this is the biblical section known as "Numbers." And yes, there are many, many numbers in the fourth of the Torah's five books.

In its opening chapters we learn that one year after the Exodus, there were 603,550 adult Israelite males between the ages of 20 and 60, of whom 22,273 were firstborn; a separate census counted 22,300 Levites aged one month and older (7,500 Gershonites, 8,600 Kohathites, and 6,200 in the Merari clan). We are also given the figure for each of the twelve tribes, from Judah's 74,600 to Manasseh's 32,200. Then the Torah tallies the number in each of the four "camps" into which the twelve tribes were divided: Judah's camp, which also included the tribes of Issachar and Zebulun, totaled 186,400; the three tribes in Reuben's camp totaled 151,450; Ephraim's camp included 108,100; and 157,600

pitched their tents in the camp of Dan.

Twenty-six chapters and 39 years later, we're still in the Book of Numbers, and in the midst of another census. Again, we get the total figure (now 601,730) and the numbers for each tribe. We notice that Simeon has been tragically decimated (22,200, down from 59,300), while Manasseh's ranks have swelled to 52,700 (a gain of 20,500). But most of all we notice how G-d's passion for counting His people has not waned.

For, as G-d says to Moses, we're not just counting people. We're "raising their heads."

When a census is taken, the count will include scholars and boors, professionals and vagabonds, philanthropists and misers, saints and criminals. Yet each counts for no more and no less than one in the total number. The count reflects only the one quality they all share equally: the fact that each is an individual human being.

So, is a headcount an expression of the lowest common denominator in a collection of individuals?

The answer depends on how one views the essence of humanity.

If man is basically neutral or worse—if we all begin with zero, and make of ourselves what we are—than what unites us as individuals is indeed the least of our qualities. G-d, however, has a different perspective on the "huddled masses" of man.

As G-d sees it, the soul of man is a spark of His own fire—a spark with the potential to reflect the infinite goodness and perfection of its source. Human life is the endeavor to realize what is implicit in this spark. Indeed, a person may lead a full, accomplished and righteous life, and barely scratch the surface of the infinitude of his or her soul. Another person may blunder for a lifetime in darkness and iniquity, and then, in a moment of self-discovery, fan their divine spark into roaring flame.

So when G-d instructs that we be counted, it is an expression of our highest common denominator.

(Continued on Next Page)

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On the divine census sheet, our differences are transcended to reveal the simple fact of our being –a fact which expresses what is best in us, and from which stems all that is good in us.

G-d counts us not to know our number (which He obviously knows), or even to get in touch with the quintessence of our souls (which He obviously is). He counts us to accentuate our soul of souls, to give expression to its essence and to make it more accessible to our material-bound lives.

Therein lies the deeper significance of the idiom “raise the heads” in G-d’s instruction to Moses to count the people of Israel. When G-d counts us, He is stimulating the highest and loftiest part of our being, the spark of divinity which lies at the core of our soul. ❖

Shavuot Torah Readings in a Nutshell (Exodus 19:1-20:23; Deuteronomy 14:22-16:17)

On the first day of Shavuot we read from Exodus chapters 19 and 20.

A summary of the content: The Children of Israel camp opposite Mount Sinai, where they are told that G-d has chosen them to be His “kingdom of priests” and “holy nation.”

The people respond by proclaiming, “All that G-d has spoken, we shall do.”

On the sixth day of the third month (Sivan), seven weeks after the Exodus, the entire nation of Israel assembles at the foot of Mount Sinai. G-d descends on the mountain amidst thunder, lightning, billows of smoke and the blast of the shofar, and summons Moses to ascend.

G-d proclaims the Ten Commandments, commanding the people of Israel to believe in G-d, not to worship idols or take G-d’s name in vain, to keep the Shabbat, to honor their parents, not to murder, not to commit adultery, not to steal, and not to bear false witness or covet another’s property. The people cry out to Moses that the revelation is too intense for them to bear, begging him to receive the Torah from G-d and convey it to them.

On the second day of Shavuot we read from Deuteronomy chapters 14-16 which detail the laws of the three pilgrimage festivals – Passover, Shavuot and Sukkot – on which all Jews came “to see and be seen before the face of G-d” in the Holy Temple in Jerusalem. ❖



HAFTORAH IN A NUTSHELL

FOR PARSHAS BAMIDBAR

Hosea 2:1-22

This week’s haftorah begins with the words, “The number of the children of Israel shall be as the sand of the sea [shore], which can be neither measured nor counted.” An appropriate reading for the first Torah reading of the Book of Numbers.

Hosea first prophesies about the eventual reunification of the houses of Judah and Israel. During the Messianic Era, these two perennial antagonists will make peace and appoint a single leader. Hosea then rebukes the Jewish people for their infidelity, abandoning their “husband,” G-d, and engaging in adulterous affairs with pagan deities.

He describes the punishments they will suffer because of this unfaithfulness.

Eventually, though, Hosea reassures the Jews that they will repent, and G-d will accept them back wholeheartedly. The haftorah concludes with the moving words: “And I will betroth you to Me forever, and I will betroth you to Me with righteousness and with justice and with loving-kindness and with mercy.”

❖

SHAVUOS

The holiday of Shavuos is a two-day holiday, beginning at sundown following the 5th of Sivan and lasting until nightfall of the 7th of Sivan. In Israel it is a one-day holiday, ending at nightfall of the 6th of Sivan.

What Shavuos Commemorates

The word Shavuos (or Shavuot) means “weeks.” It celebrates the completion of the seven-week Omer counting period between Passover and Shavuos. The Torah was given by G-d to the Jewish people on Mount Sinai on Shavuos more than 3,300 years ago. Every year on the holiday of Shavuos we renew our acceptance of G-d’s gift, and G-d “re-gives” the Torah.

The giving of the Torah was a far-reaching spiritual event—one that touched the essence of the Jewish soul for all times. Our sages have compared it to a wedding between G-d and the Jewish people. Shavuos also means “oaths,” for on this day G-d swore eternal devotion to us, and we in turn pledged everlasting loyalty to Him.

In ancient times, two wheat loaves would be offered in the Holy Temple on Shavuos. It was also at this time that people would begin to bring bikkurim, their first and choicest fruits, to thank G-d for Israel’s bounty.

How Is Shavuos Celebrated?

- Women and girls light holiday candles to usher in the holiday, on both the first and second evenings of the holidays.
- It is customary to stay up all night learning Torah on the first night of Shavuos.
- All men, women and children should go to the synagogue to hear the reading of the Ten Commandments on the first day of Shavuos.
- As on other holidays, special meals are eaten, and no “work” may be performed.
- It is customary to eat dairy foods on Shavuos. Menus range from traditional cheese blintzes to quiches, casseroles and more.
- On the second day of Shavuos, the Yizkor memorial service is recited.
- Some communities read the Book of Ruth during morning services, as King David—whose passing occurred on this day—was a descendant of Ruth the Moabite.
- Some have the custom to decorate their homes (and synagogues) with flowers and sweet-smelling plants in advance of Shavuos. ❖

HAFTORAHS FOR SHEVUOS

Haftorah for the First Day of Shavuos ***Ezekiel 1:1-28 3:12***

The haftorah for the first day of Shavuos describes Ezekiel's Vision of the Chariot reminiscent of the revelation experienced by the Jewish people at Mount Sinai, on the very first Shavuos of history.

The prophet Ezekiel son of Buzi relays the vision he had of a chariot led by four creatures that resemble men and describes their physical appearance and actions in detail, “When they [the living beings] would go, they [the wheels] would go, and when they would stand, they would stand, and when they would lift themselves up from the ground, the wheels would lift themselves correspondingly to them, for the will of the living being was in the wheels... Like the appearance of the rainbow that is in the cloud on a rainy day, so was the appearance of the brightness round about;

that was the appearance of the likeness of the glory of the L-rd, and when I saw, I fell on my face, and I heard a voice speaking.”

The haftorah ends with Ezekiel's mention of the prayers of the angels to G-d. ❖

Haftorah for the Second Day of Shavuos ***Habakkuk 2:20, 3:1-19***

The haftorah of the second day of Shavuos is a prophecy of Habakkuk

The prophet recalls the wonders that G-d had done for Israel at the time of the Giving of the Torah at Sinai. He also speaks of the punishments that G-d meted out to the enemies of Israel. ❖



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WISDOM FROM OUR SAGES

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

G-d spoke to Moses in the desert of Sinai (Numbers 1:1)

The Torah was given to the people of Israel in the ownerless desert. For if it were given in the Land of Israel, the residents of the Land of Israel would say, "It is ours"; and if it were given in some other place, the residents of that place would say, "It is ours." Therefore it was given in the wilderness, so that anyone who wishes to acquire it may acquire it.

(Mechilta d'Rashbi)

Why was the Torah given in the desert? To teach us that if a person does not surrender himself to it like the desert, he cannot merit the words of Torah. And to teach us that just as the desert is endless, so is the Torah without end.

(Pesikta d'Rav Kahana)

It is customary that on the Shabbat before a wedding, the bridegroom is called to the Torah. Shavuot, the festival which coincides with the anniversary of the giving of the Torah at Mount Sinai, represents the marriage of G-d and Israel; this is why the Torah portion of Bamidbar ("in the desert") is usually read on the Shabbat before Shavuot.

(Rabbi Yosef Yitzchak of Lubavitch)

Raise the head of all the congregation of the children of Israel . . . by the number of names (Numbers 1:2)

Because of G-d's great love for His people, He counts them all the time. He counted them when they left Egypt. He counted them after they fell in the wake of the sin of the golden calf, to know the number of the survivors. And He counted them when He came to manifest His presence within them: on the first of Nissan the Sanctuary was erected, and [one month later] on the first of Iyar He counted them.

(Rashi)

This is reflected in the Hebrew word for "count," *pakod*, which also means to "remember" and "be concerned with."

(Nachmanides)

A census expresses two paradoxical truths. On the one hand, it implies that each individual is significant. On the other hand, a headcount is the ultimate equalizer: each member of the community, from the greatest to the lowliest, counts for no less and no more than "one." G-d repeatedly commands Moses to count the Jewish people to emphasize both their individual worth—the fact that no single person's contribution is dispensable—as well as their inherent equality.

(The Chassidic Masters) ❖

שבת שלום!

Good Shabbos!



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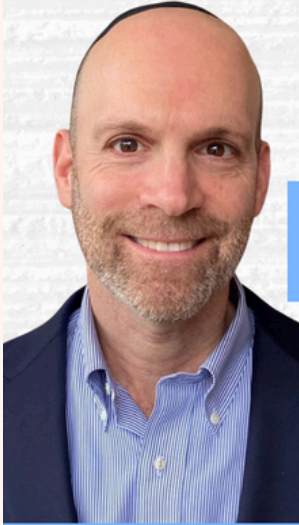
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