



Shabbat Announcements

Parshat Behaalotcha

June 6, 2015 19 Sivan, 5775

TORAH
ARTSCROLL 774
HERTZ 605

HAFTORAH
ARTSCROLL 1182
HERTZ 620

AUFRUF
ADAM
SCHAFFER

BAR MITZVAH
JORDAN
HOROWITZ

Rabbi Jonathan Sacks on Parshat Behaalotcha

David Brooks, in his new best seller, *The Road to Character*, draws a sharp distinction between what he calls the résumé virtues – the achievements and skills that bring success – and the eulogy virtues, the ones that are spoken of at funerals: the virtues and strengths that make you the kind of person you are when you are not wearing masks or playing roles, the inner person that friends and family recognize as the real you.

when it leads to humility, can be success. In that essay, first published in 1965, Rabbi Soloveitchik wondered whether there was a place for Adam II in the America of his day, so intent was it on celebrating human powers and economic advance. Fifty years on, Brooks echoes that doubt. "We live," he says, "in a society that encourages us to think about how to have a great career but leaves many of us inarticulate about how to cultivate the inner life."

this entire people on me! Did I conceive this people or give birth to them, that You tell me to carry them in my lap the way a nurse carries a baby... I cannot carry this whole nation! The burden is too heavy for me! If this is how you are going to treat me, please kill me now, if I have found favor in your eyes, because I cannot bear seeing all this misery!" (Num. 11: 11-15).

That is a central theme of Behaalotcha. Until now we have seen the outer Moses, worker of miracles, mouthpiece of the Divine word, unafraid to confront Pharaoh on the one hand, his own people on the other, the man who shattered the tablets engraved by God himself and who challenged Him to forgive His people, "and if not, blot me out of the book You have written" (Ex. 32: 32). This is the public Moses, a figure of heroic strength. In Soloveitchik terminology, it is Moses I. In Behaalotcha we see Moses II, the lonely man of faith. It is a very different picture. In the first scene we see him break down. The people are complaining again about the food. They have manna but no meat. They engage in false nostalgia: "How we remember the fish that we used to eat in Egypt for free! And the cucumbers, melons, leeks, onions, and garlic!" (Num. 11: 5). This is one act of ingratitude too many for Moses, who gives voice to deep despair. "Why did You bring all this trouble to your servant? Why haven't I found favor in your eyes, that You are placing the burden of

Then comes the great transformation. God tells him to take seventy elders who will bear the burden with him. God takes the spirit that is on Moses and extends it to the elders. Two of them, Eldad and Medad, among the six chosen from each tribe but left out of the final ballot, begin prophesying within the camp. They too have caught Moses' spirit. Joshua fears that this may lead to a challenge to Moses leadership and urges Moses to stop them. Moses answers with surpassing generosity, "Are you jealous on my behalf. Would that all God's people were prophets and that He would rest his spirit on each of them" (Num. 11: 29). The mere fact that Moses now knew that he was not alone, seeing seventy elders share his spirit, cures him of his depression, and he now exudes a gentle, generous confidence that is moving and unexpected.

In the third act, we finally see where this drama has been tending. Now Moses' own brother and sister, Aaron and Miriam, start disparaging him. The cause of their complaint (the "Ethiopian woman" he had

Brooks relates this distinction to the one made by Rabbi Joseph Soloveitchik in his famous essay, *The Lonely Man of Faith*. There he speaks of Adam I – the human person as creator, builder, master of nature imposing his or her will on the world – and Adam II, the covenantal personality, living in obedience to a transcendent truth, guided by a sense of duty and right and the will to serve. Adam I seeks success. Adam II strives for charity, love and redemption. Adam I lives by the logic of economics: the pursuit of self-interest and maximum utility. Adam II lives by the very different logic of morality where giving matters more than receiving, and conquering desire is more important than satisfying it. In the moral universe, success, when it leads to pride, becomes failure. Failure,

Times

Candle Lighting	8:05 pm
Friday Mincha	7:00 pm
Hashkama	8:00 am
Youth Minyan	8:30 am
Parsha Shiur	8:30 am
Main	9:00 am
Beit Medrash	9:15 am
Gemara Shiur	7:00 pm
Mincha	8:00 pm
Shabbat ends	9:13 pm
Mon., Thur.	6:35/7:45 am
Wed., Fri.	6:45/7:45 am
Mincha	8:10 pm
Latest Times for Shema/Shemoneh Esrei	
June 6	9:11/10:25 am
June 13	9:10/10:25 am
Next Shabbat Shelach	
Candle Lighting	8:08 pm
Mincha	7:00 pm

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OF THEIR SON ADAM
ON HIS UPCOMING MARRIAGE
TO TANYA KESSLER.

taken as wife) is not clear and there are many interpretations. The point, though, is that for Moses, this is the "Et tu Brute?" moment. He has been betrayed, or at least slandered, by those closest to him. Yet Moses is unaffected. It is here that the Torah makes its great statement: "Now the man Moses was very humble, more so than any other man on the face of the earth" (Num. 12:3).

This is a novum in history. The idea that a leader's highest virtue is humility must have seemed absurd, almost self-contradictory, in the ancient world. Leaders were proud, magnificent, distinguished by their dress, appearance and regal manner. They built temples in their own honor. They had triumphant inscriptions engraved for posterity. Their role was not to serve but to be served. Everyone else was expected to be humble, not they. Humility and majesty could not coexist. In Judaism, this entire configuration was overturned. Leaders were to serve, not to be served. Moses' highest accolade was to be called eved Hashem, God's servant. Only one other person, Joshua, his successor, earns this title in Tanakh. The architectural symbolism of the two great empires of the ancient world, the Mesopotamian ziggurat (the "tower of Babel") and the pyramids of Egypt, visually represented a hierarchical society, broad at the base, narrow at the top. The Jewish symbol, the menorah, was the opposite, broad at the top, narrow at the base, as if to say that in Judaism the leader serves the people, not vice versa. Moses' first response to God's call at the burning bush was one of humility: "Who am I to lead?" (Ex. 3: 11). It was precisely this humility that qualified him to lead. In Behaalotcha we track the psychological process by which Moses acquires a yet deeper level of humility. Under the stress of Israel's continued recalcitrance, Moses turns inward. Listen again to what he says: "Why have you brought all this trouble to your servant? ... Did I conceive all these people? Did I give them birth? ... Where can I get meat for all these people? ... I cannot carry all these people by myself; the burden is too heavy for me." The key words here are "I," "me" and "myself." Moses has lapsed into the first person singular. He sees the Israelites' behavior as a challenge to himself, not God. God has to remind him, "Is the Lord's arm too short"? It isn't about Moses, it is about what and whom Moses represents. Moses had been, for too long, alone. It was not that he needed the help of others to provide the people with food. That was something God would do without the need for any human intervention. It was that he needed the company of others to end his almost unbearable isolation.

As I have noted elsewhere, the Torah only twice contains the phrase, lo tov, "not good," once at the start of the human story when God says that "It is not good for man to be alone" (Gen. 2: 18), a second time when Yitro sees Moses leading alone and says, "What you are doing is not good" (Ex. 18: 17). We cannot live alone. We cannot lead alone.

As soon as Moses saw the seventy elders share his spirit, his depression disappeared. He could say to Joshua, "Are you jealous on my behalf?" And he is undisturbed by the complaint of his own brother and sister, praying to God on Miriam's behalf when she is punished with leprosy. He had recovered his humility.

We now understand what humility is. It is not self-abasement. C. S. Lewis put it best: humility, he said, is not thinking less of yourself. It is thinking of yourself less. True humility means silencing the "I." For genuinely humble people, it is God, and other people and principle that matter, not me. As it was once said of a great religious leader, "He was a man who took God so seriously that he didn't have to take himself seriously at all."

"Rabbi Jochanan said, Wherever you find the greatness of the Holy One, blessed be He, there you find His humility." Greatness is humility, for God and for those who seek to walk in His ways. It is also the greatest single source of strength, for if we do not think about the "I," we cannot be injured by those who criticize or demean us. They are shooting at a target that no longer exists. What Behaalotcha is telling us through these three scenes in Moses' life is that we sometimes achieve humility only after a great psychological crisis. It is only after Moses had suffered a breakdown and prayed to die that we hear the words, "The man Moses was very humble, more so than anyone on earth." Suffering breaks through the carapace of the self, making us realize that what matters is not self regard but rather the part we play in a scheme altogether larger than we are. Lehavdil, Brooks reminds us that Abraham Lincoln, who suffered from depression, emerged from the crisis of civil war with the sense that "Providence had taken control of his life, that he was a small instrument in a transcendent task."

The right response to existential pain, he says, is not pleasure but holiness, by which he means, "seeing the pain as part of a moral narrative and trying to redeem something bad by turning it into something sacred, some act of sacrificial service that will put oneself in fraternity with the wider community and with eternal moral demands." This, for me, was epitomized by the parents of the three Israeli teenagers killed last summer, who responded to their loss by creating a series of awards for those who have done most to enhance the unity of the Jewish people – turning their pain outward, and using it to help heal other wounds within the nation. Crisis, failure, loss or pain can move us from Adam I to Adam II, from self- to other-directedness, from mastery to service, and from the vulnerability of the "I" to the humility that "reminds you that you are not the centre of the universe," but rather that "you serve a larger order." Those who have humility are open to things greater than themselves while those who lack it are not. That is why those who lack it make you feel small while those who have it make you feel enlarged. Their humility inspires greatness in others.



GNS Yoetzet Halacha Dena Block welcomes your questions about mikvah, observance of taharat mishpacha (halacha relating to married life) and women's health, as it connects to Jewish law. Reach out to her at:
Phone: (516) 320-9818
Email: gnsyoetzet@gmail.com All conversations/ emails



Great Neck Synagogue
26 Old Mill Road, Great Neck, NY 11023
516-487-6100

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JUNE
GNS CHESED COLLECTION

Mens, Womens
and Children's Clothing
Please drop off all
gently used clothing from
Sunday to Friday
until Sunday, June 28th
at Ada and Dov Berkowitz's house,
108 Beach Road, Great Neck
Please leave all bags
at their garage door.
If it's raining please leave at front door.

Great Neck Synagogue Men's Club

5th ANNUAL FISHING TRIP

On the CAPT. PETE from Freeport, NY (30 minutes from GNS)

Sunday, JUNE 7, 2015

The boat will be departing at 9:00 am with the return to dock at 1 pm.

BREAKFAST and DELI LUNCH

All Welcome - Bring the whole family
\$50 per person, \$40 for children 6 to 11 (no children under 6)

First 6 kids under 12 FREE with adult-1 per family

TRIP SOLD OUT EVERY YEAR BOOK EARLY!



The Boat: The Capt. Pete is a luxury 65ft fiberglass charter boat, with amenities such as an oversized cabin, large dinette area, custom bathroom and sun deck.

Contact: Mark Friedman 482-1062 mfriedman@net.net
Hily Milun 448-4890 gnsneckclub@optonline.net

Directions: <http://www.google.com/maps/place/108+Beach+Road,+Great+Neck,+NY+11040>



Great Neck Synagogue Men's Club

Invite you and your family to join us

TUESDAY, JUNE 9 at 7.10pm

At CITIFIELD, QUEENS



METS vs GIANTS

\$50 per ticket

(Seats on 1st level)

Please make check to GNS Men's Club

\$46 per ticket for paid-up Men's Club members (limit 4 per member)

If you are interested, please contact Jack Lipsky at 384-1482

jlipsky.lipsky01@insuramail.net or Hily Milun 448-4890

gnsneckclub@optonline.net

We have a limited number of tickets available. Please order early.

Yes! We will be joining you at the Ball Game!

Name _____ Phone # _____

Number of tickets _____ at \$50 each \$ _____

Paid-up MC members Number of tickets _____ at \$46 each \$ _____

Please make checks to **GNS Mens Club** and send to Synagogue office

ANNOUNCEMENTS

RABBI POLAKOFF'S SHABBOS DRASHA THROUGH 5775, IS DEDICATED IN MEMORY OF **PINCHAS BEN YOSEPH** FOR OTHER SUCH OPPORTUNITIES PLEASE CONTACT HOWARD WOLF [212-686-9800](tel:212-686-9800) EXT 220

IF YOU KNOW OF SOMEONE WHO IS MOVING INTO THE GREAT NECK AREA PLEASE LET THE OFFICE KNOW.

HASHKAMA MINYAN

Kiddush is sponsored by **Farrah & Issac Sachmeci** in memory of his father **Nissim Sachmechi**.

MEN'S CLUB

SUN JUNE 7, 9:00AM Annual Fishing Trip, \$50 adults, \$40 children 6-11 (no children under 6). Breakfast and Lunch included. Details to follow. **Mark Friedman 448-4890 or Hilly Milun 482-1062.**

TUES. JUNE 9, 7:10pm: The Men's Club invite you to join us at Citifield where the **NY Mets** will play the **San Francisco Giants**. Tickets are \$50 (\$46 for paid-up Men's Club members). Contact **Jack Lipsky** at 829-6187 or jlipsky.lipsk01@insuremail.net or call the GNS office 467-6100.

SUN., JUNE 28: Men's Club with ZOA. "Fighting for ISRAEL on the INTERNET".

MONTHLY CHESD

June Chesed Collection - Drop off Spring/Summer men's, women's & children's clothing at **Ada & Dov Berkowitz's** home, 108 Beach Road until June 28th. Please leave all bags at garage door or front door if raining.

The May Chesed drive for Sports Equipment for **Camp Kaylie** continues with drop-offs at the **Brody** home, 7 Hickory Drive

THANK YOU

Thank you to the generosity of the GNS Sisterhood for their donation of a video monitoring system for the Synagogue entrances. When the new video system is in place, in about a week, the security code to the building will be changed.

FOR EVERYONE'S SAFETY, KEEP THE CODE TO YOURSELF WHEN ENTERING THE BUILDING, AND DO NOT SHARE THE CODE WITH NON-MEMBERS.

ROSH HASHANAH SCOPE MAGAZINE DEADLINE

Please submit all SCOPE magazine articles, recipes, photos, ads, sponsorships and any other material by Monday, July 6th to Diane Rein at drein@verizon.net. Thank you!

UPCOMING EVENTS AT GREAT NECK SYNAGOGUE

June 7: Men's Club Fishing Trip
June 9: Mets Vs Giants: CitiField
June 20: Graduation Kiddush
June 20: Perek in the Park
June 28: Men's Club with ZOA:
" Fighting for ISRAEL on the INTERNET"
July 14: Summer Series: Sandra Rapoport
July 21: Summer Series: Dr. Edward Reichman
August 11: Summer Series: Dr. Elana Stein Hain

WITHIN OUR FAMILY

Mazal Tov to **Marcia & Dan Horowitz** on the Bar Mitzvah of their son **Jordan**. **Mazal Tov** to grandparents **Marilyn & Alan Sarfaty** and **Carol Horowitz**.

Mazal Tov to **Hedva & Edmund Kessler** on the upcoming marriage of their daughter **Tanya** to **Adam Schaffer** son of **Gail & Marvin Schaffer**.

Mazal Tov to **Randi & Arthur Luxenberg** on the upcoming marriage of their daughter **Elizabeth** to **Steven Lipner**.

Mazal Tov to **Sandra Stern** on receiving a Ph.D in Hispanic and Luso-Brazilian Literatures and Languages at CUNY Grad. Center and to **Adina Stern** for receiving an M.A. in Art History at Queens College.

Mazal Tov to **Hindi & Ben Lunzer** on the engagement of their daughter **Rachel** to **Doni Aharon**, son of **Yonatan & Sarah Aharon** of Kew Gardens Hills.

Mazal Tov to **Gloria Faizikoff** on the birth of twin grandsons born to her children **Debra and Danny Faizikoff** and **Mazal Tov** to big sister **Iila Page**.

Mazal Tov to **Rabbi Avraham & Daniela Bronstein** on the birth of a baby boy.

CANDIDATES FOR SUMMER INTERN AT GNS

If you are interested in volunteering over the summer at GNS, please email resumes to Mark Twersky at mtwersky@gns.org.

Abe & Moosa Soleimani and families would like to thank Rabbi Polakoff, Rabbi Lichter, Sharon Goldwyn and the entire GNS community for their outpouring support and sympathy following the loss of their father Yashar Soleimani, z"l.

Y A H R Z E I T

Saturday, 19 Sivan

Michael Castle for Cyril Castle

Ira Lubin for Irma Lubin

Sunday, 20 Sivan

Issac Sachmechi for Nissim Sachmechi

Paul Weinberg for Nathan Weinberg

Monday, 21 Sivan

Sheila Ebrahimian for Faizullah Aminoff

Evelyn Henis for Anita Greenberg

Jack Gruber for Samuel Gruber

Ben Jampel for Judith Jampel

Evelyn Benatar for Stephen I Lantos

Michail Litvin for Tsilyah Litvin

Tuesday, 22 Sivan

Eddy Barth for Mazal Barth

Dov Berkowitz for Meilech Berkowitz

Vahid Sedaghatpour for Pervaneh Ohebshalom

Louise Kahn for Samuel Tuch

Wednesday, 23 Sivan

Moshe Apelbaum for Shai Apelbaum

Alan Praver for Genia Praver

Erein Justin for Moshe Tweg

Thursday, 24 Sivan

William Helmreich for Mark Helmreich

Michael Singer for Jules Singer

Friday, 25 Sivan

Jack Lipsky for David Lipsky