

~~~ This week's issue of *The Park Page* is dedicated by ~~~

Cynthia and Joseph Bettelheim, commemorating the Yahrzeit of his great-aunt Elizabeth Szekeley - Gittel bat Shmuel a"h (24 Sivan)  
 Ilene and Marc Horowitz, commemorating the Yahrzeits of  
 his grandmother Freida bat Aharon ha-Kohen a"h (22 Sivan) and her mother Bernice Katz - Breina bat David a"h (25 Sivan)  
 Dr. Beth and Mark Krieger, commemorating the Yahrzeit of his mother Mollie Krieger- Malka bat Yedidiah Hillel a"h (27 Sivan)  
 Audrey and Charles Rutman, commemorating the Yahrzeit of his father Abraham Rutman - Avraham ben Yechiel a"h (25 Sivan)



# The Weekly Bulletin of Young Israel of New Hyde Park

June 5-12, 2026

Parashat Behaalotekha  
 Issue #1016

20-27 Sivan 5786

## Schedule of Services and Classes

|                                                       |                       |                   |
|-------------------------------------------------------|-----------------------|-------------------|
| <b>Friday, June 5 / 20 Sivan</b>                      |                       | <b>Chullin 36</b> |
| Shacharit                                             |                       | 6:40 am           |
| Mincha, Kabbalat Shabbat, and Maariv                  |                       | 7:00 pm           |
| Candle-lighting ideally at 7:15 pm, but no later than |                       | 8:05 pm           |
| <b>Saturday, June 6 / 21 Sivan</b>                    |                       | <b>Chullin 37</b> |
| Shacharit                                             |                       | 8:45 am           |
| Latest time for Shema                                 | MA 8:33 · GRA 9:09 am |                   |
| Drasha                                                |                       | 10:45 am          |
| Talmud Taanit (20a) and Pirkei Avot (Ch. 2)           |                       | 6:55 pm           |
| Mincha, Seuda Shelishit, and Maariv                   |                       | 7:55 pm           |
| Shabbat ends                                          |                       | 9:09 pm           |
| <b>Sunday, June 7 / 22 Sivan</b>                      |                       | <b>Chullin 38</b> |
| Shacharit                                             |                       | 8:10 am           |
| Gemara Shiur – Gittin 84a (Zoom 562011827 Pwd 613613) |                       | 9:15 am           |
| Mincha and Maariv                                     |                       | 8:10 pm           |
| <b>Monday, June 8 / 23 Sivan</b>                      |                       | <b>Chullin 39</b> |
| Shacharit                                             |                       | 6:40 am           |
| Mincha and Maariv                                     |                       | 8:10 pm           |
| <b>Tuesday, June 9 / 24 Sivan</b>                     |                       | <b>Chullin 40</b> |
| Shacharit                                             |                       | 6:40 am           |
| Mincha and Maariv                                     |                       | 8:10 pm           |
| <b>Wednesday, June 10 / 25 Sivan</b>                  |                       | <b>Chullin 41</b> |
| Shacharit                                             |                       | 6:40 am           |
| Mincha and Maariv                                     |                       | 8:10 pm           |
| <b>Thursday, June 11 / 26 Sivan</b>                   |                       | <b>Chullin 42</b> |
| Shacharit                                             |                       | 6:40 am           |
| Mincha and Maariv                                     |                       | 8:10 pm           |
| <b>Friday, June 12 / 27 Sivan</b>                     |                       | <b>Chullin 43</b> |
| Shacharit                                             |                       | 6:40 am           |
| Mincha, Kabbalat Shabbat, and Maariv                  |                       | 7:00 pm           |
| Candle-lighting ideally at 7:15 pm, but no later than |                       | 8:09 pm           |

## Parasha Page Numbers

|                           |                              |
|---------------------------|------------------------------|
| Parasha: Num. 8:1 - 12:16 | Artscroll 774 • Soncino 605  |
| Haftara: Zech. 2:14 - 4:7 | Artscroll 1182 • Soncino 620 |

Pre-registration helps ensure a **Minyan**. To sign up, kindly confirm your participation in the YINHPMinyan WhatsApp chat, or directly contact Rabbi Teitelman by phone or text at 518-222-3875.

On Shabbat morning, because we might not get to **Shema** by even the later of the two times stated above, it is recommended to say all three paragraphs of the Shema between Birkhot Hashachar and Korbanot, near the beginning of davening.

## Announcements

**Yasher koach** to Dovid Gottesman his laining this Shabbat.

**Kiddush** is sponsored by Dovid and Dani Gottesman commemorating the yahrzeit of their wife/mother Miriam Gottesman - Miriam Henya bat Avraham Avinu a"h (15 Sivan).

**Seuda Shelishit** is sponsored by Rashel and David Rouhani, commemorating the yahrzeit of his grandmother Shamsi bat R' Refael a"h (23 Sivan). David will also give the Dvar Torah for the occasion.

**Mazal tov** to the YINHP Mishna class on the completion of Masheket Bikurim. The class meets on weeknights, thirty minutes before Mincha.

**Mazal tov** to Dr. Beth (Talansky) and Dr. Gary Hopen on the birth and bris of their grandson Shlomo Yosef Kalman, and to parents Jessica and Charles Bresler.

The June **Simcha Kiddush** will take place on Saturday, June 20 – Shabbat Parashat Korach, also celebrating graduations and Father's Day. Sponsorships are \$18 per Kiddush or \$200 annually and are payable by check or online at <https://tinyurl.com/yinhp-simcha-kiddush>. Please send simcha details to [office@yinhp.org](mailto:office@yinhp.org)

**Gift Cards** for Shop Rite and Stop & Shop can be purchased from Ilene and Marc Horowitz.

**YINHP Cards** ("In Memoriam", "Mazel Tov", "Get Well", and "Thank You") are available for purchase through David Mandel. The cost is \$18 each or \$72 for five (mix 'n match).

**Beautiful Memories Gemach** is open by appointment for shopping, Sunday thru Wednesday. Volunteers are needed, especially 9-10 a.m. on Sundays and 3-4 p.m. on Wednesdays. For more information, please contact Mark Krieger at 917-703-4694 or visit [www.BeautifulMemoriesGemach.org](http://www.BeautifulMemoriesGemach.org) or the BMG Facebook page.

Women requesting a **Mikvah appointment** should call 718-343-5700.

## Join our Annual Summer Tanakh Study and Siyum

commemorating the Yahrzeits of

**Bernard Flatow - Dov Ber ben Mordechai Ha-Levi a"h**  
**Elsie Flatow - Rachel bat HaRav Avraham Yaakov a"h**  
 (parents of Roberta Flatow)

Signup at <http://hadranalach.com/3752>

Please complete your learning assignment by  
 August 12, 2026 – 29 Av 5786



# YOUNG ISRAEL OF NEW HYDE PARK

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## Relishing Rivalry

With Father's Day being only a week away, a Dvar Torah about two "dads" - Eldad and Medad - seems like a timely offering.

One of the most intriguing episodes in Parashat Beha'alotekha is the story of Eldad and Medad. After Moshe complains about the overwhelming burden of leading the Jewish people, G+d instructs him to appoint seventy elders who will share in the responsibility. These elders gather at the Tent of Meeting, where G+d's spirit rests upon them and they begin to prophesy.

Yet two men, Eldad and Medad, remain in the camp. Although they do not join the others at the Tent of Meeting, the spirit of G+d rests upon them as well, and they begin prophesying among the people. A young man runs to report this to Moshe, and Joshua, and Joshua, devoted disciple, reacts with concern: "My master Moshe, restrain them!" (Num. 11:28).

Joshua's reaction is understandable. He fears that unauthorized prophecy might undermine Moshe's authority or create confusion among the people. Throughout history, leaders have often felt threatened when others acquire influence or prominence. Joshua's concern stems from loyalty to Moshe and a desire to protect the nation's unity.

But Moshe's response is extraordinary: "Are you jealous for my sake? Would that all the Lord's people were prophets, that the Lord would place His spirit upon them!" (Num. 11:29)

In these words, Moshe reveals the essence of true leadership. Many leaders measure success by how indispensable they are. Moshe measures success by how many others he can inspire and empower. He does not view the gifts of Eldad and Medad as a threat. Instead, he sees them as a blessing. If more people can serve G+d, teach, inspire, and lead, then the entire nation benefits.

The Sages suggest that Eldad and Medad remained in the camp because of their humility. Feeling unworthy of joining the seventy elders, they stayed behind. Yet it was precisely this humility that made them worthy of receiving prophecy. Throughout Jewish tradition, greatness often comes not to those who seek honor, but to those who seek service.

Moshe also teaches a profound lesson about jealousy. We often view success as a limited resource. If someone else receives recognition, we feel there is less available for us. Moshe rejects this way of thinking. Spiritual greatness is not diminished when it is shared. When more people teach Torah, perform acts of kindness, and contribute to the community, everyone gains.

This lesson is especially important for synagogues and Jewish communities. Healthy communities do not depend on a single leader or a small group of insiders. They thrive when many people step forward to contribute their talents. Rather than asking, "Who gave them permission?" Moshe teaches us to ask, "How can we encourage them?"

Perhaps that is why Joshua needed to hear this lesson. He would one day become Moshe's successor. Before assuming leadership, he needed to learn that true greatness is not about gathering power to oneself. It is about helping others grow.

The story of Eldad and Medad challenges us to examine our own reactions to the success of others. Are we threatened when others excel, or do we celebrate their achievements? Can we rejoice when new voices emerge and new leaders arise?

Moshe's answer is clear. The greatest leaders do not seek to stand alone. They seek to elevate everyone around them. That is why his dream was not to be the only prophet, but to create a nation filled with prophets.

"Would that all the L+rd's people were prophets."

In a world often driven by competition and ego, Moshe reminds us that the highest form of leadership is the ability to rejoice in the success, growth, and contributions of others. True greatness lies not in how brightly we shine ourselves, but in how many lights we help kindle.

## Parasha Pictures



Parsha Pictures #1: Beha'aloscha  
R'Avigdor Felder, YINHP Rabbinic Intern

### First Aliyah: The Lighting and the Initiation

This image establishes the golden, sacred atmosphere of the Tabernacle's interior. We focus on Aharon, dressed in Cohen Gadol's garments, as he carefully elevates a small flame to kindle the *Menorah*. In the soft background, the Leviam are being shaved, preparing for their immersion and initiation.



### Second Aliyah: The Presentation of the Levites

Moving the scene just outside the Tabernacle entrance (the warm golden glow of the interior seen in the previous image is visible here through the curtain). In this image, Moshe and Aharon stand at the copper altar. The specific Leviam from Image 1, now fully initiated (shaved, wearing simple white tunics), are being formally "waved" and presented. This

silver trumpets (*Chatzotzrot*) near the Tabernacle entrance. Behind them, the massive Cloud of Glory, which has covered the structure, is visibly lifting. The camp in the background is already bustling in response to the double signal.



### Fifth Aliyah: Yisro Dialogue

The journey is underway. This image captures an intimate, respectful conversation between two leaders. Moshe (holding his staff) and Yisro, who is dressed in distinguished Midianite robes, stand slightly apart from the moving caravan (seen in the distance under the lifted cloud from Image 3). Moshe is pleading with his father-in-law to join them on their trip to Eretz Yisrael.



### Sixth Aliyah: The Spirit Imparted (Eldad and Medad)

The environment changes drastically, reflecting the people's complaining (from the journey established in Image 4). Yehoshua

Parsha Pictures #1: Beha'aloscha 1

presentation confirms their substitution for the Bechorim or the firstborn, who watch silently from a distance.



### Third Aliyah: The Petition for Second Peysach

We shift focus to a specific encounter regarding ritual impurity. Moshe and Aharon, still near the Tabernacle entrance (consistent with Image 2), are approached by three men. These men look travel-worn and distressed, bearing an earthen jar suggesting contact with the dead. They are not serving, but are petitioning. Moses looks upward, preparing to take their query about missing the Peysach offering to G-d, which will result in the "Second Peysach" legislation.



### Fourth Aliyah: The Signals to Journey

This image focuses on the *mechanics* of the journey. In the foreground, two priests, referencing the visual appearance of the Leviam in image 1, are blowing the two

Parsha Pictures #1: Beha'aloscha 2

is gesturing in consternation towards two men, Eldad and Medad, who are in an ecstatic, prophesying state, their faces illuminated. In the distant center of the image, near the resting Tabernacle (the lifted cloud from Image 3 is now a distinct column), Moshe is surrounded by the Seventy Elders, who are also receiving the spirit.



### Seventh Aliyah: The Quail and the Consequence

The scene intensifies, resolving the complaints of Image 5. A powerful wind (alluding to the movement of the Cloud in Image 3) has covered the camp with a thick carpet of low-flying quail. In the foreground, people, driven by gluttony, are gathering huge piles with frantic greed. In stark contrast, to the left, Miriam (the sister of Moshe) is heading out of the camp because of her *Tzara'at*. Her skin is visibly white and scaly with *Tzara'at*, the punishment for her *lashone hara*, which she must endure for one week in isolation.



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