

## Finders Keepers

A non-religious young woman from Boston University had been encouraged by friends to attend one of the *ba'al teshubah* seminaries in Israel. She began attending a Judaic studies class but remained skeptical about her commitment to Judaism. One day, a lecture totally shattered her fragile ties to *misvah* observance.

The teacher had been discussing the *misvah* to return lost property, but to the student from Boston the laws seemed trivial and petty. As the class progressed, she became increasingly discouraged and bored. She felt that religion must be more than mere technicalities; it should be cerebral, spiritual, uplifting. It should offer a way to connect with a Higher Power.

That afternoon she left class and never came back. A few days later she left Israel and traveled to India in search of her spiritual self. There she became involved in Eastern religious and Buddhist studies.

One day she was walking in Bombay, India, with one of her instructors when he noticed a wallet in the street. He bent to pick it up and smiled when he saw that it was filled with cash and credit cards. Slipping it into his pocket, he continued the conversation.

The young woman was taken aback. "Aren't you going to check to see whom it belongs to? I would imagine that someone who lost his money and credit cards is terribly upset."

"It is a gift of the gods," the instructor answered. "It is my good fortune to have come across this bounty. I have been blessed!"

At first the woman didn't reply; she had come to respect this man and his religious beliefs. But as she walked on, she recalled the class in Jerusalem regarding the return of lost items. Judaism taught people to be extremely concerned for another person's lack of sensitivity. She was appalled at her Buddhist teacher's lack of sensitivity. He preached spirituality, but when he saw money he became a voracious materialist. When she questioned him again, he merely reiterated how blessed he was to find the wallet.

Her faith in the teacher's beliefs unraveled as she witnessed his hypocrisy. Within days she made plans to go back to Israel, where she enrolled again in the seminary. She has been living in Jerusalem ever since. (Along the Maggid's Journey)

*The Lorraine Gammal A "H Edition*  
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## SHABBAT

BEHA'ALOTECHA ☆ Ω♣, Oγ♥ טX, X♥



Haftarah: Zechariah 2:14-4:7

**JUNE 21-22, 2019 19 SIVAN 5779**

Friday Shir Hashirim/Minhah: **6:30, 7:00, 7:30** Shacharit: **4:28, 6:30, 8:10, 9:00 am**

Candlelighting: **8:11 pm**

Morning Shema by: **8:15 am**

Evening Shema after: **9:09 pm**

Shabbat Classes: **6:40pm**

Minhah Gedolah: **1:30 pm**

Shabbat Minhah: **7:40pm**

Shabbat Ends: **9:09 pm (R"Y 9:41 pm)**

These times are applicable only for the Deal area.

Sunday Minhah: **7:05 pm**

**Rabbi Dabbah will be giving a ladies' class every week one hour before Minhah in memory of Naomi bat Zakia.**

## A Message from our Rabbi

"דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרוֹת אֶל־מִוֵּל פְּנֵי הַמְּנוֹרָה"  
"Speak to Aharon and say to him, 'When you light the lamps...of the Menorah'" (Bemidbar 8:2)

Rashi comments: "Why is the *parashah* of the Menorah put next to that of the *korbanot* of the *nesi'im* (the tribal leaders)? This is because Aharon was despondent since he did not take part in the *korbanot* of the *Mishkan* inauguration, neither he or his tribe. Hashem placated him by giving him the honor of lighting the Menorah."

The Ramban asks, why specifically was the Menorah Aharon's consolation for having missed out on the *korbanot* of the *nesi'im*? Why not one of the other types of service that a *kohen* performs in the *Mishkan*, such as the daily *ketoret*, the *korbanot* or the Yom Kippur service?

Rabbi Kushelevsky explains: the key here is to understand that Aharon had two roles. On the one hand, he was the *kohen gadol*, but he was also the *nasi* of the tribe of Levi. It is implied by the above comment of Rashi, "neither he or his tribe," that Aharon was despondent because he was unable to fulfill his role as *nasi* in offering a *korban* on behalf of his tribe. In last week's *parashah*, we learned that despite the fact

that each tribe gave the same *korban*, each tribe had different *kavanot* (intentions) when offering their *korban*. Aharon felt he missed an opportunity to express, via the *korbanot*, the characteristic of teaching Torah that the tribe of Levi embodied.

His fitting consolation came in the form of the Menorah, because he would not be lighting the Menorah as a *kohen*. After all, anyone is allowed to light the Menorah. This is not reserved for a *kohen*. Aharon would be lighting the Menorah as a *nasi* of Levi, the tribe that embodied Torah teaching, and since the Menorah represented the quality of Torah wisdom, this was a fitting consolation prize. Aharon was thus able to express the quality of Levi as their *nasi* via a daily *misvah*, and not a one-time inauguration *korban*.

Shabbat Shalom.

Rabbi Reuven Semah

## Fire and Clouds

”וּבַיּוֹם הַקִּים אֶת־הַמִּשְׁכָּן כֶּסֶה הָעֶנָן אֶת־הַמִּשְׁכָּן... וּבֶעֱרֹב יְהִי־עַל הַמִּשְׁכָּן כְּמִרְאֵה־אֵשׁ עַד־בֹּקֶר”

“On the day the *Mishkan* was set up, the cloud covered the *Mishkan*... and in the evening there would be upon the *Mishkan* like a fiery appearance until morning.” (*Bemidbar* 9/15)

This is the way it always was: a cloud by day and a fire at night. Rav Shlomo Yosef Zevin z”l says this is a foreshadowing of our future: a cloud by day and a fire at night. When man is doing well, when his success in encouraging, the sun shines brilliantly before him. At such a time, he must remember that it is not always going to be like this. There will be times when the cloud will cover the sunshine, and the radiance will not penetrate. Conversely, he who is plagued with suffering, overcome with pain and affliction, should reflect upon the good times. He should never give up. Even in his darkest hour the fire will burn brightly, lighting up his life. He must have faith in the Almighty.

The *Keriat Shema* of the morning and the evening are similar. In the morning, when the sun is shining and life seems to be idyllic, remember, “*Hashem Elokenu Hashem Echad* – Hashem is our G-d, Hashem is One.” He gives strength – whatever success you enjoy is His gift, which He can take back at any time if you do not use it properly. In the evening, we recite *Keriat Shema* to affirm our faith in Hashem during periods of darkness – that the grief to which Hashem subjects us is *letov*, for the good.

The *Mishkan* was an edifice, but it was to be a part of every person. It was to reside in the heart of every Jew. The lesson of the fire and the cloud was to imbue *Klal Yisrael* with faith in the Almighty that times may change, but Hashem is always present.

Rav Mordechai Rogov z”l explains that this is the reason that during the Pesah Seder we refer to the *Maror* after the *Korban Pesah* and the matzah. One would think that we should address the affliction prior to discussing our freedom from bondage. Nevertheless, *Maror*, symbolizing the bitterness of slavery, follows Pesah and matzah, which signify our liberation. According to the above insight, we understand the importance of relating to the *Maror* during our liberation. We should remember the bitterness during our moments of joy, so that we will remember our joy during those moments when Hashem tests our faith. (*Peninim on the Torah*)

## Spoken From the Heart

”שְׁמַעוּנָא דְּבָרִי” (*Bemidbar* 12:6)

”And [Hashem] said [to Aharon and Miriam] ‘Please listen to My words’”

Aharon and Miriam discussed their brother Moshe's actions, mistakenly thinking that he had erred. Although they meant no harm, this discussion was considered *lashon hara*. Hashem immediately called them out of the *Ohel Mo'ed* and rebuked them. Interestingly, His reprimand is introduced with the word טב - please - which Rashi explains as “a form of request.” The *Siftei Hachamim* elaborates: Although Hashem strongly disapproved of Aharon and Miriam's actions, He spoke to them gently, for if His words would have been expressed in an angry manner, Aharon and Miriam would not have accepted His admonishment.

Was it really necessary for Hashem to rebuke them in a soft and gentle tone? Would Aharon and Miriam, two of the most righteous people in our nation's history really have been unaccepting of Hashem's reproach if He didn't use the word “please”? Of course not! They would not have hesitated to fulfill Hashem's every command. Even so, in His infinite knowledge of human behavior, Hashem knew that His rebuke would lose some slight bit of effectiveness if it were not given in this imploring manner.

The *Siftei Hachamim* concludes by noting what a profound lesson this is for us. Hashem Himself spoke pleadingly in order for His words to have their complete effectiveness. How much more so should a human being speak gently to his fellow man, especially when giving *tochehah* - rebuke? If love is our motivating factor for giving rebuke, we will choose the most gentle tone of expression possible, to avoid hurting the recipient's feelings and to allow for maximum effectiveness. The word טב - please - is written as an eternal reminder that we should follow Hashem's example and correct our fellow man with love and gentleness. If our words come from the heart with love, they will surely penetrate and be accepted in our friends' hearts as well. (*Majesty of Man*)

## Deep Breathing

People who read Psalms regularly or pray daily recite the last chapter of *Tehillim*, number 150, hundreds of times a year. In it, David *Hamelech* says, “*Kol Haneishamah te'hallel Yah* – Every soul will praise the Lord.” Our Sages make a play on words: *neshamah*, soul, is similar to *nesheemah*, breath. So, the phrase becomes, “every breath will praise the Lord.” We should praise Hashem, they say, for every breath that we take.

There is a practical application for this conceptual teaching. A deep breath can do wonders to relieve tension. When you are tense or nervous, pause and take a few long, slow, deep breaths. A slow exhalation as you think, “Patience, patience” - and you can actually feel the tightness loosen and your blood pressure go down.

Deep breathing works even for people who do not live with trust in Hashem. However, individuals who realize that every breath of life is generously and lovingly provided by our Father in Heaven will gain more and more. They will realize that it doesn't pay to get sick over the temporary trials and tribulations that make up our lives – because Hashem is in control. (*One Minute with Yourself* – Rabbi Raymond Beyda)

## Nutrients of the Soul

“The liver performs many essential functions of the body. Amazingly, more than 500 vital functions have been identified with the liver. All the blood leaving the stomach and intestines passes through the liver. The liver processes this blood and breaks down the nutrients and chemicals into forms that are easier for the body to use.”

A spiritual connection to Hashem is formed through appreciating Hashem's everlasting kindness. Learning Torah and its commandments breaks down as Nutrients of the Soul and feeds all areas of our bodies and soul. (By Norman D. Levy Based on Rabbi Miller's teachings with permission from Simchas Hachaim Yeshiva Gedola Bais Israel.)