



Young Israel of Greater Miami
June 22, 2019 19 SIVAN 5779
PARSHAS BEHA'ALOSCHA

FRIDAY	
Early Mincha	6:34PM
Early Candle Lighting	7:04 PM
Candle Lighting	7:57 PM
Mincha	8:00 PM
SHABBOS	
Early Shachris	7:30 AM
Shachris	9:00 AM
Shiur	7:20 PM
Mincha	7:50 PM
Maariv	8:57PM

WEEKDAYS

Gemara

Rabbi Lehrfield
7:25 AM to 7:55 AM

Halacha

Shimshon Mindick
12:30 PM to 2:00 PM

Parshas Hashavua

Rabbi Lehrfield
between Mincha & Ma'ariv

MON / TUES / WED

Halacha

Rabbi Yachnes
45 minutes before Mincha

TUESDAY

Tanach

Rabbi Lehrfield
7:30 PM—8:30 PM

Hilchos Shabbos

Rabbi Eisenman 7:00 PM

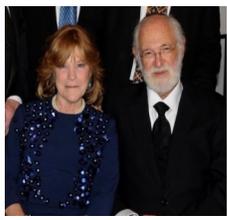
THURSDAY

Chumash

Rabbi Lehrfield
7:30 PM-8:30 PM

HATZALAH
305-919-4900

D'VAR TORAH — By Rabbi Dovid Lehrfield



In this week's Sedrah, our Torah says the Menorah had 7 branches. Three on each side and one in the middle. Our Torah says the three on each side were inclined towards the center. Our Rabbis explain— the three on each side represent the six days of creation. The one in the center is Torah. Everything made during the six days of creation was made to enhance our Torah. Torah is the center of our life of everything.

NEWS AND ANNOUNCEMENTS

- Shiur 7:20, Mincha at 7:50. Maariv and Havdalah at 8:57
- Please enjoy hot coffee and tea in the lobby.
- Seudah Shlishis this week is sponsored by Neil Chonin, Aaron Kaplan, Motti Levin, Prof. Ezra Levy and Yossi Marmor and will include a Siyum in recognition of their completion of Maseches Avoda Zara.
- Mazal Tov to Dr. Sam and Raquel Benson upon the birth of a grandson born to their children Dr. David & Jessie Benson. Mazal Tov to big sister Elsa.
- Mazal Tov to Jean Claude and Carol Recca upon the birth of a grandson, Yonah Reuven, born on the first day of Shavuot (same day as his dad!) to their children Dr. Ben and Ilana Recca in Manhattan.
- Mazal Tov to Jack and Caryn Lockspeiser on the upcoming wedding of their daughter Julie to Moshe Gelb.
- Shabbos Mevorchim Kiddush for the month of Tammuz is June 29th. Deadline for sponsorship is Thursday June 27th at noon.
- “Safety First”, please see page 2 of the Yarn for more information.
- The coat rack has become overcrowded. Please take your raincoats home with you at the end of davening. After this week the raincoats will be moved to the lost and found box in the office. Thank you.
- Please pay your Eruv bill
- Statements for dues for 2019-2020 will be going out in the near future. Please pay your past dues and or any outstanding balance from last year that you have on your account.
- We have reserved the first parking space in front of our building for Rabbi Lehrfield. Please do not park there.

PARSHA SUMMARY: BEHA'ALOSCHA SOURCE: CHABAD.ORG

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.

SHABBOS "INSPIRATION"

In 1856, Rabbi Avraham Yaakov Friedman of Sadugura, was arrested because of a libel and was kept in prison. "I am permitted to serve the Almighty undisturbed," Rabbi Avraham Yaakov told his visitors, "What difference does it make whether I am here, or anywhere else?" His father in law, Rabbi Aharon Perlow of Karlin, who was allowed to stay with him for a while in his cell, asked him, "How do you feel in this awful place?" Rabbi Avraham Yaakov replied, "Does the place one is in make a difference? The Almighty's glory fills the earth. He is everywhere. Even here, in this awful place."

HAFTORAH

ZECHARIAH 2:14- 4:7

SOURCE: CHABAD.ORG

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.

REFUAH SHLEIMA

- | | |
|---|-------------------------------------|
| ♦ Aharon Dovid ben Chaya | ♦ Chana bas Yaakov |
| ♦ Yochanan Baruch HaKohen ben Frumma Etta | ♦ Chaim Daniel ben Meri |
| ♦ Etta Mindel bas Chana | ♦ Malka Rivka bas Devorah |
| ♦ Tzofia bas Shoshana | ♦ Leah bas Annette |
| ♦ Daniel Yaakov ben Masha Tzvia | ♦ Michael Ha Levi ben Esther |
| ♦ Leora Rachel bas Chaya Raizelle | ♦ Nechama Aidel Malka bas Sara Leah |
| ♦ Boruch ben Sorah Gittel | ♦ Yehuda Meir ben Tzipora |
| ♦ Etel bas Chana Perel | ♦ Netanel Ilan ben Sheyna Tzipora |
| ♦ Dina bas Leah | ♦ Yisroel Yehuda ben Rachel |
| ♦ Leah bas Sora | ♦ Mindal bas Chana |
| ♦ Devora bas Sora | ♦ Yitzchak ben Zisel |
| ♦ Sara Aria bas Masha Raizel | ♦ Shmuel ben Sarah |
| ♦ Tuvia Chaim ben Shulamit | ♦ Ezra Chaim ben Rivka |

Safety First

This week we continue highlighting some of the safety features in our building. The AED/Trauma box is located on the wall near the entrance to the Social Hall opposite the women's bathroom. An AED is an automated external defibrillator and is a portable electronic device that automatically diagnoses the life-threatening cardiac arrhythmias of ventricular fibrillation and pulseless ventricular tachycardia, and is able to treat them through defibrillation, the application of electricity which stops the arrhythmia, allowing the heart to re-establish an effective rhythm. There are a number of other items being stored in the AED box. We will discuss those items and the fire extinguishers in future issues of the Yarn.

"The people were like those who seek complaints in the ears of G-d, and G-d heard and His wrath flared..." (1)

As the Jewish people were on the verge of entering the land of Israel, they began complaining to G-d. It is not immediately apparent what exactly they were complaining about. Rashi, based on the Sifri, explains that, in truth, they had no specific complaint rather they were seeking a pretext to justify distancing themselves from G-d.(2) In a similar vein, the Seforno writes that they had no valid reason to complain, but they made it appear as if they were complaining about the difficulty of the journey. These explanations help answer the question of why the Torah writes that they were "like" complainers, as opposed to being actual complainers.(3) It is possible to answer that the Torah is alluding that they were not really complaining about anything. Therefore they were not genuine complainers who had a real grievance rather they were like complainers in that they made out as if they had a gripe.

We learn from the Sifri that there are occasions when a person can voice a complaint or make an argument, when in truth, he doesn't really believe in what he is saying. Rather he is using it as an excuse to justify an undesirable form of behavior. In the case of the mitlonenim, (complainers) this undesirable behavior manifested itself in the people's desire to distance themselves from G-d.

We see a further striking example of how what a person says does not necessarily represent what he means, in the argument between Cain and Abel that culminated in the murder of Abel. The Torah tells us that Cain spoke with Abel before he killed him. "And Cain spoke to Abel his brother, and whilst they were in the field, Cain rose up against his brother, Abel, and killed him." (4) The Torah does not tell us what Kayin spoke about with Abel. Targum Yonatan tells us that Cain spoke words of kefira (denial of G-d) to Abel, arguing that there was no G-d, and no concept of reward and punishment. Abel argued with Cain and in the midst of their argument, Cain rose up and killed Abel. Rav Yissachar Frand asks why the Torah refrained from presenting this seemingly fundamental philosophical debate, leaving it to the Rabbinical sources to fill in the details. He answers that the Torah was teaching us that Cain didn't necessarily believe in what he was saying rather he was looking for an excuse to initiate an argument with his brother. The Torah refrained from revealing Cain's words because their actual content was irrelevant. We see again from here that a person's most passionate arguments may be a screen to hide his true intentions. In this vein, the story is told of a number of yeshiva students in the Yeshiva of Volozhin, who left the yeshiva and ultimately left Torah observance. Years later, they approached their former Rosh Yeshiva, Rav Chaim of Volozhin and told him that they had kashas (5) on fundamental aspects of Torah thought that they wanted to pose to him. Before they could ask their questions, he rhetorically asked them what came first - did they have kashas that caused them to leave Yiddishkeit, or did they leave Yiddishkeit and then come up with the kashas. His point was that they didn't leave observance because of deep philosophical questions. Rather, they left Torah and then came up with the kashas so as to give their abhorrent behavior a veil of validity.(6) How can a person develop the skill of discerning when a person is saying one thing but doesn't really mean what he is saying? The incident of the complainers also helps answer this. After the people began complaining, ostensibly about the difficult journey, the Torah tells us that, "G-d heard (vayishma) and His wrath flared..." (7) What does the Torah come to teach us by telling us the seemingly obvious fact that G-d 'heard'? The verb, 'lishmoa' does not merely mean to hear, rather it also can mean, 'to understand'. (8) Therefore, the Torah is telling us that G-d understood the true intents of the people - that they had no real complaint, rather they were looking to distance themselves from Him. He reacted accordingly.

Or course, we are not able to understand a person's thoughts. However we can strive to emulate G-d by discerning what he really means when he says something, and consequently come to a more accurate understanding of what he really means. For example, a person may ask, why there is so much suffering in the world. There are numerous possible reasons as to why a person may ask such a question; he may have experienced a tragedy and be grappling with it; he may have a genuine desire to understand this difficult issue; or he may be simply using this issue as an excuse to attack Judaism. The only way to discern his true intent is to probe further as to what exactly he means - in this way, one can address his real issue.

Similarly, a child may complain that he does not enjoy school. A parent could take this complaint at face value and try to help him enjoy learning more. However, if the parent probes further, he may discover that in truth the child has no problem with his studies, rather there is a different problem, for example, another boy may be bullying him and therefore he doesn't want to go to school. With this understanding, the parent can now address the problem in a far more effective way. The lessons of the episode of the complainers are as relevant today as they were in the desert. May we all merit to emulate G-d and learn to understand the true meaning of people's words.

1. Behaalosecha, 11:1. 2. Behaalosecha, 11:1, quoting Sifri 11:1. 3. See Ayeles HaShachar of Rav Aharon Yehuda Leib Shteinman Shlita, Behaalosecha, 11:1, who asks this question. 4. Bereishis, 4:9. 5. A *kasha* is a question that is aimed at proving a certain point. This is in contrast to a *shaila* which is a question aimed at acquiring information. 6. This is not to say that Observant Jews cannot have valid questions in Emuna (belief) - when their questions are coming from a genuine desire for truth they should obviously be addressed. However, in this and many instances, questions in Emuna are really an excuse for a person to leave Torah observance. 7. Behaalosecha, 11:1. 8. For example, in the beginning of Parshas Yisro the Torah tells us that Yisro 'heard', and in the Shema we say, '*Shema Yisroel*' - in both these contexts the word implies a level of understanding over and above simply hearing. Behaalosecha, 11:1.

YOUTH PAGE

Shabbos Groups for younger boys and girls and older girls at 9:00 am in the 1st classroom upstairs. Groups for older boys at 9:30 in the second classroom upstairs
Parshas Beha'aloscha

ICE CREAM PARTY THIS SHABBOS DURING GROUPS UPSTAIRS!

This is Avigayil and Shira Kornfeld's last Shabbos groups for the school year. We'd like to sincerely thank them for another wonderfully fun and successful year! Looking forward to welcoming them back at the end of August!

Please let Amy know if you want groups to continue over the summer. Since the Kornfeld girls won't be here, we need to decide if enough people are committed to coming to groups over the summer.

Parsha Questions

1. What special Mitzvah was given to Aharon?
2. How far did Bnei Yisrael travel in one day?
3. Why did the Bnei Yisrael complain?
4. What did the Erev Rav (Egyptians who converted as the Jews left Mitzrayim) complain about?
5. What kind of food came? What happened to those who stuffed themselves with it?
6. What did Miriam say about Moshe?
7. Why was Miriam punished?
8. How was she punished?
9. How was she rewarded?
10. Why did she deserve this?

If your child is interested in being Shabbos Aba or Ima or you have a grandchild or someone coming to visit from out of town that would like to be the Aba or Ima, email when they are coming or please let Amy know!

Parsha thought to ponder:

Since Aharon wasn't able to give a Korban with the other Nisiim, Hashem consoles Aharon by telling him to light the Menorah. This act could be performed by any Jew and certainly by a Kohen who is not the Kohen Gadol. How can this then console Aharon? The truth, however, is the opposite of what most people think. It is commonly thought that greatness means doing something that no one else can do. The Torah's ethical opinion does not agree with this. On the contrary, if a person who is important and distinguished does something that anyone can do, and he doesn't say this is below my dignity, but does it wholeheartedly, then he is truly great. That was Aharon's consolation. He was given a holy task that was not exclusively his, but he would do it nobly and sincerely. That would be a great honor for him.

If have ideas for anything on our youth page including Parsha questions, word scramble, parsha pictures, please submit them to: Amy Salzman YIGM Youth Director 305-305-7166
happyallah@yahoo.com

June Birthdays
Matthew Rotenberg 6/4
Ezzy Rotenberg 6/22
Adina Slepoy 6/30

FRIENDS OF THE YARN

**Jake's Plumbing &
Sewer Service**

786-910-1016



MINCHA FOR THE WEEK

Sunday 8:05 pm
Monday 8:05 pm
Tuesday 8:06 pm
Wednesday 8:06 pm
Thursday 8:06 pm

Avraham Tanev

**Reliable driver, Airport
specials available! Also
available for deliveries**

917-345-1709