



MESSAGE FROM THE RAV

Dear Chevra

Welcome to our minyan. We hope that you had a successful week and wish you a relaxing שבת.

פרשת חקת includes some of the most tragic events in Jewish history: the death of אהרן and מרים and the death sentence of משה רבינו – all three of them our greatest leaders in history and members of an elite family of the leaders of a generation.

What did they do wrong? The Torah doesn't simply dismiss these events as the natural passing away of the previous generation and its leadership in order to make way for the new generation. Let us analyse the opinions of חז"ל in an attempt to understand what exactly went wrong, why they deserved the punishment that they received and what we can learn from it.

There are many explanations as to what exactly משה's sin was, for which ה did not allow him to enter into ארץ ישראל. Perhaps it was his uncontrolled anger (רשב"ם and רמב"ם); or his disobeying ה by hitting the rock (רש"י); or because he initially fled from the people (אבן עזרא); or for saying, "Shall we produce?" and not, "Shall G-d produce?" (רבינו חננאל). Others are of the opinion that it was that he hit the rock twice or that he called Bnei Yisrael – מרים – rebels.

רבי קוק comments on the רשב"ם that clearly משה was judged strictly, in accordance with his unique spiritual level. More so, this display of anger was a failure of the fundamental requirement of a leader: calmness and mutual respect. Indeed, חז"ל teach us that losing one's temper or getting angry is an expression of כפירה – not believing in ה! One has to know that everything that happens in this world happens for the best and with ה's permission, even though it may not be Hashem's ideal desired path for humanity and the universe. In the words of the mystics it is an expression of קלקול – breaking in order to fix. Becoming angry expresses that one thinks that the result should have been different, instead of realising Hashem's Hand in every situation and thus instilling every moment with קדושה. While righteous indignation stems from sincere and pure intentions, the highest goals of holiness will

only be achieved through calm spirits and mutual respect.

What did אהרן do wrong? According to רש"י, Aharon's sin was actually the making of the Golden Calf and ה waited until now to express his punishment. Rav Lichtenstein שליט"א brings the opinion of רבינו בחיי that Aharon's sin was not what he did, but rather what he didn't do. Had משה and אהרן spoken to the rock, Hashem's name would have been sanctified to a much greater degree: everyone would have witnessed the obedience of the rock, and learned a personal lesson in obeying Hashem. משה and אהרן missed a golden opportunity that would perhaps never be repeated. Although it was משה who struck rather than speaking, אהרן was also punished because he hesitated rather than speaking immediately to the rock, and did not object when משה struck the rock instead of speaking to it. Both were therefore responsible for the missed opportunity. (Similarly, אהרן did not stop מרים speaking against משה. Both the active and passive, the speaker and the listener to לשון הרע, are guilty.)

What did מרים do wrong? According to Rashi, מרים spoke לשון הרע against her brother משה, with the intent of improving his marriage. Despite the good intentions, the actual act of speaking was done; the words were out there; and the reality had been created. The word מדבר (speak) has the root דבר (thing). When we speak, realities and real entities are created. Alternatively, מרים missed an opportunity to judge favourably. Interestingly enough, the מעם לועז brings an opinion that מרים spoke to אהרן in front of משה, and משה didn't respond out of humility; the speaking behind someone's back factor of לשון הרע wasn't present.

In essence, the tragic story of פרשת חקת is a story of lost opportunities. Benjamin Disraeli said: "The secret of success in life is for a man to be ready for his opportunity when it comes." יהדות says that every moment is our opportunity. Our challenge and mission is to sanctify every moment of our lives and to return to the level of גן עדן before the sin of אדם הראשון – to a life where sin does not exist and קדושה is abundant – at every single moment.

שבת שלום
רב שמואל וטליה



החוקה שבכל חכמת התורה הרב דוד דב לבנון

מובא בגמ' (מנחות כט): "אמר רב יהודה אמר רב: בשעה שעלה משה למרום, מצאו להקב"ה שיושב וקושר כתרים לאותיות, אמר לפניו: רבש"ע, מי מעכב על ידך? אמר לו: אדם אחד יש שעתיד להיות בסוף כמה דורות ועקיבא בן יוסף שמו, שעתיד לדרוש על כל קוץ וקוץ תילין תילין של הלכות. אמר לפניו: רבש"ע, הראהו לי, אמר לו: חזור לאחורך. הלך וישב בסוף שמונה שורות, ולא היה יודע מה הן אומרים, תשש כחו; כיון שהגיע לדבר אחד, אמרו לו תלמידיו: רבי, מנין לך? אמר להן: הלכה למשה מסיני, נתיישרה דעתו".

1. קשה איך לא ידע משה מה שר"ע אמר, הרי כל מה שתלמיד ותיק עתיד לחדש נאמר למשה מסיני?
 2. מדוע משה רבינו הענו מכל אדם אשר על פני האדמה, תשש כוחו כשראה שאינו מבין את תורתו של ר"ע?
 3. ומדוע כששמע שר"ע אמר שאינו יודע אלא "הלכה למשה מסיני", נתיישרה דעתו?
- נראה שר"ע חידש בשכלו ובהבנתו את כל מה שאמר הקב"ה בסיני למשה, אלא שהדרך להגיע לכך היתה דרך שונה משל משה, שמשה השיג זאת בכח הנבואה, ור"ע השיג זאת בכח החכמה, והדרך של ר"ע היתה זרה למשה, ועל זה חלשה דעתו, שאפשר לכוון בכח השכל לכל מה שהקב"ה אמר בסיני, ושמה זה מראה על פחיתות התורה שבשר ודם יכול לכוון לסוד דרכה! וכששמע שגם ר"ע לא היה יכול להשיג את הכל והיה נזקק להלכה למשה מסיני, הרי זה מראה שהתורה היא אלוקית, וכן שר"ע בטל דעתו לדעת התורה וכך יכל לכוון לטעמיה.
- וכך אפשר לומר על כל חידוש של תורה, שיש בו סוד נעלם שאותו אי אפשר לפרש בפה, ונשאר בתחושת הלב פנימה.

<http://www.yeshiva.org.il>

COMMUNITY ANNOUNCEMENTS

*WE WOULD LIKE TO WELCOME ALL THE NEW FACES TO OUR MINYAN. IF YOU ARE NEW IN THE AREA, PLEASE FEEL FREE TO INTRODUCE YOURSELF TO EITHER RAV SHMUEL OR TALY AFTER SHUL. IF YOU NEED A PLACE FOR LUNCH, WE WILL DO OUR BEST TO ORGANISE ONE FOR YOU.

*FOR COMMENTS ON THE PARSHA PAGE OR QUESTIONS FOR RAV BLOOM PLEASE E-MAIL: RABBI@LATEMINYAN.COM

*IF ANYONE WOULD LIKE TO SPONSOR THIS WEEKLY PARSHA PAGE IN MEMORY OF A CLOSE ONE OR IN HONOUR OF AN UPCOMING SIMCHA, PLEASE CONTACT TAMMY WILSON AT: CHAIR@LATEMINYAN.COM

*IF ANYONE WOULD LIKE TO SPONSOR A KIDDUSH IN HONOUR OF AN UPCOMING SIMCHA, PLEASE CONTACT GALI DORN AT: EVENTS@LATEMINYAN.COM

SHABBAT SHALOM

FROM THE LATE MINYAN

THOUGHT FOR THE WEEK

BE GRATEFUL FOR WHAT YOU HAVE, NOT REGRETFUL FOR WHAT YOU HAVEN'T.

WE ARE LOOKING FOR VOLUNTEERS FOR LAYENING-PLEASE CONTACT ROB ARNOLD ON 054-422-8666 ROB@JERUSALEMTYPE.COM

WE INVITE YOU TO ADD YOURSELF TO THE SHUL MAILING LIST. VISIT WWW.LATEMINYAN.COM.