



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazal Tov to the Rov and Rebbetzen on the wedding last week in Glasgow of their granddaughter, Tzippy Rubin to Shloime Schmidt.

Mazel Tov to Mr & Mrs Chaim Sherer on the occasion of Yoni's Bar Mitzvah this Shabbos. The Kehilla is invited to a Kiddush after Davening in the Shul hall

Mazel Tov to Mr & Mrs David Bondt on the birth of a girl.

Mazel Tov to Rabbi & Mrs Yaakov Yehoshua Katz on the Bar Mitzvah this week of their grandson, Aaron Jacobsen from London.

Divine Divine Providence

Rabbi Pinchas Winston (Torah.org)

In life, some of the smallest events can have the biggest consequences. One of the best examples is in this week's parsha, when Moshe Rabbeinu hits the rock. Had he NOT he would have lived to enter Eretz Yisroel, become Moshiach, and saved the ENTIRE world.

Someone was ejected from a private party, and the Second Temple was destroyed (Gittin 56a). When Shlomo HaMelech married the daughter of Pharaoh, he set in motion the destruction of the the first AND second Temples. In more recent times, a SINGLE political assassination led to World War I.

How many times in history have people said, "If I had known what would have followed, I would never have done it in the first place?" How many times have people thought that doing this or that wouldn't impact anybody and ended up negatively impacting EVERYONE?

No wonder the rabbis have defined a wise person as someone who sees a current event in terms of its potential future ramifications (Tamid 32a). When it comes to making money or fighting wars, people do this because the consequences of failure are obvious and often irreversible. The wise man does this at ALL times, even when the potential impacts are not so obvious.

Even just learning how to think before you speak is a valuable asset. We've all been there when someone "innocently" says something controversial, making others wonder, "What were they thinking when they said that? Didn't they realize that saying it would anger someone?"

Part of the problem is that people react differently to different things. So, we can say or do something because it doesn't bother us not knowing, or forgetting, that it can bother others. "Wow, I had no idea they would react like that!" is not such an uncommon second thought. It takes a wise person to think, "This may not bother me, but maybe it will annoy someone else."

There is another important factor in all of this: Divine Providence. The Talmud says that G-d puts merit worthy people into merit worthy situations, and guilty people into guilty situations. This is a "pairing" process that goes on in life that brings together the offensive and the offended.

In other words, when G-d sees that someone is not careful about what they say or do, and is likely to say something offensive, he brings him or her together with someone who needs to be offended, as far as G-d is concerned. "Perfect Storms" are not random, by Divinely orchestrated.

The famous example of this is in the Talmud. A person who murdered accidentally was supposed to live in a special city for accidental murders, as prescribed by the Torah. If someone killed with intention, he was supposed to be put to death by the Sanhedrin if he was properly warned and witnessed.

What happened if both an accidental and intentional murderer went free because no one witnessed their despicable acts? The Talmud says that Divine Providence arranged that both showed up at the same place at the same time. In this instance, the unintentional killer accidentally murders the intentional killer before witnesses. This forces the former into exile and the latter is killed.

This would mean that the rock incident in this week's parsha was prearranged by Heaven, which is the way it kind of feels.

"If only they hadn't angered Moshe Rabbeinu liked that . . ."

"If only Moshe Rabbeinu had not called them out like that . . ."

"If only . . ."

Not quite. We know from Rashi at the end of Parashas Shemos that Moshe Rabbeinu was destined to die in the desert. True, it may have only been a prediction of what was going to happen in this week's parsha. It seems from Rashi however that it was also in response to Moshe's questioning of G-d back in Egypt.

Then there is the other problem of being ready for the Messianic Era. It says that Avraham was NOT allowed to slaughter Yitzchak because it would have ushered in the Messianic Era. The world wasn't ready for it yet. Bar Kochba might have been Moshiach, had the generation been worthy of redemption. Events at the rock might have transpired differently had Moshe's generation been worthy of him being Moshiach.

The bottom line is, no one just HAPPENS to be at the moment or place of good or bad. It may seem that we just happened to be there, especially when we could have been somewhere else. But that's the whole point. We weren't, and we have to wonder why.

Or, maybe would could have been there, but for some reason we

The Week Ahead

שבת פרשת חקת

Mincha	7.30pm
Candle Lighting	7.56pm-8.00pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	8.58am
1st Mincha	2.00pm
Ovos uBonim	5.00pm
2nd Mincha	6.00pm
3rd Mincha	9.53pm
Rov's Shiur	Following
Maariv & Motzei Shabbos	10.58pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.45pm

weren't. Either we missed out on being part of something good, or something bad. We have to be grateful to G-d about the former, and question ourselves about the latter. Fortunately, I had an experience of the former this week, and not the latter, and only realized now as I write.

My son had to be away from home for the week, leaving his wife and baby on their own. This created an opportunity for my wife and I to drive out and bring dinner to her, which always mean locally renting a car for the night.

Once we are renting a car, we usually use it to go to the Kotel the next morning and doven sunrise. We go once a week, and it is an expensive taxi ride because taking a bus at that time in the morning is never feasible in the winter time and impossible in the summer when "neitz" is REALLY early. We've done it several times already and it works great.

This time we both became sick two days before. This caused us to cancel our dinner plans with our daughter-in-law. As a result, it negated the need for a car rental, forcing us to take a taxi to the Kotel at 4:10 in the morning instead.

The drive to the Kotel was as smooth as it always is at that time in the morning, until we got Jaffa Gate. There, the gate was closed and the car ahead of us could not proceed, blocking us as well. As it turned out, it was the end of the Arab holiday of Ramadan, and the police were not allowing personal cars into the Old City.

Once the person ahead of us accepted his fate, "encouraged" by our taxi driver, he left and the gate opened up for our taxi. We continued on our way, and made it to the Kotel on time for the start of the minyan. As we drove through the Old City, our driver said to us, "It was a good thing you didn't rent a car this time. You would not have been able to get into the Old City if you had!"

And that would have been a problem. It would have meant parking outside the Old City somewhere and walking in. Had that been the case, we would have probably been late for the neitz minyan which for me, since I doven neitz everyday, would have been a halachic issue.

We still have our colds (I'm sneezing as I write). But at least having my cold allowed me to make minyan on time at the Kotel, b"H. It was probably in my wife's merit, but I was glad to tag along.

Aharon & Peace

Rabbi Yissocher Frand (Torah.org)

Parshas Chukas contains the narratives of the death of both Aharon the Kohen Gadol [High Priest] and Miriam HaNevia [the prophetess]. The pasuk states that when Aharon died he was mourned by the entire House of Israel (kol Beis Yisrael) for thirty days [Bamidbar 20:29]. If we look ahead to Parshas Zos HaBracha where Moshe Rabbeinu dies [Devorim 34:8], the Torah also says that the Jewish people mourned for thirty days, but the expression "kol Beis Yisrael" [the entire House of Israel] is not used there. By Moshe the pasuk merely says "Bnei Yisrael" [the Children of Israel] mourned for him.

Rashi takes note of this in our parsha: The expression "kol Beis Yisrael" includes both the men and the women. The universal mourning for Aharon was because he was a peacemaker. He went out of his way to make peace between fighting husbands and wives and other friends who had experienced partings of the way. Aharon had a reputation for being a lover of peace and a pursuer of peace (ohev shalom, v'rodef shalom). Therefore, the women also felt a tremendous closeness to him and they participated equally with the men in mourning his death, which was not necessarily the case with Moshe, whose primary interaction with the nation was teaching the men Torah.

This troubles the Maharal in the Gur Aryeh. The Maharal argues that it is inconceivable that the entire House of Israel did not feel closeness to Moshe Rabbeinu. He was their leader for the last 40 years. He took them out of Egypt and he took care of all their needs in the Wilderness. He pleaded on their behalf before the Almighty. He taught them Torah. He provided for the needs of men, women, and children — the entire Nation of Israel! The Maharal is unwilling to accept the idea that the women did not cry by the death of the leader of the nation.

Therefore, The Maharal concludes that certainly the women cried by Moshe's death as well. However, it was still a different level of crying

than what took place when Aharon died. This is because while true that what Moshe provided to Klal Yisrael was of value to both men and women, there was not a difference between how he dealt with the men and how he dealt with the women. He was the leader. He made sure that everyone was safe, everyone was fed, everyone was taken care of, and everyone knew the Torah. Moshe Rabbeinu provided this uniform service to men and women equally.

The crying, therefore, that took place upon Moshe's death was indistinguishable — there was no difference between the men's crying and the women's crying. However, the Maharal writes, by Aharon, when he saw a dispute brewing between husband and wife he treated them differently. When trying to make peace between two people who are angry at one another it is important to address each of them according to their own psychological makeup. When husbands and wives are unfortunately at each other's throats, it is necessary to talk to the men in one way and to the women in another way.

Aharon's interaction with the members of the Jewish nation, unlike his brother's, was not uniform. He accepted as his mission to be a peacemaker in Klal Yisrael. In order to accomplish this mission, it was necessary to have two ways of addressing the litigants. When a husband complains about his wife that she does not do this and does not do that, you need to tell the husband "but listen, she bore your children, she takes care of your children, look at her other good traits, etc." When a woman complains about her husband, "he is a slob, he never cleans up after himself, he always leaves his socks on the floor of the tent, etc." Aharon responded differently. He tells her, "but listen, he is a good provider, he is a Talmid Chochom, etc."

The language and the approach was distinct, tailoring his message to each party depending on what was appropriate for them to hear and what would be effective in reestablishing marital harmony.

This is what Rashi means. There was a different type of crying at the funeral of the two brothers. In Aharon's case, he meant one thing to the women and he meant another thing to the men. The Aveilus [mourning] was not identical throughout the nation, but rather personalized to the different components thereof — men remembered him one way and women remembered him another way. In the case of Moshe Rabbeinu, his service to the nation was uniform and the Aveilus the people experienced when he passed on was also uniform.

With the above insight, we can perhaps appreciate another observation from the beginning of the parsha. Towards the beginning of the parsha, Miriam dies. Immediately following her death, the Torah says, "There was no water for the assembly and they gathered together against Moshe and against Aharon. The people quarreled with Moshe and spoke up saying, 'If only we had perished by the demise of our brothers before Hashem!'" [Bamidbar 20:2-3] Our Rabbis tell us that Hashem provided the miraculous well that accompanied the Jews throughout their sojourn in the Wilderness in the merit of Miriam. Consequently, when she died, the well stopped providing water.

However, if we read these pesukim carefully, we can observe something very interesting. The people "gathered" against both Moshe and Aharon, however when they "quarreled" they directed their complaints only against Moshe! What happened to Aharon? Why were they only complaining to Moshe, once they had gathered against both brothers?

I saw this question brought down in a sefer called Baalei Bris Avrohom. He answers that when the people "gathered" against both Moshe and Aharon they came for nichum aveilim [to comfort mourners] because Moshe and Aharon had just lost their sister. Fine. They all recited, "Hamakom Yenachem Eschem etc – May the Almighty comfort you in the midst of the other mourners for Zion and Jerusalem." However, there is no water. So they direct their complaints to Moshe only. Why only to Moshe? The sefer Baalei Bris Avrohom responds that their original intent was to complain to both Moshe and Aharon, but once they found themselves in Aharon's presence, they were too embarrassed to complain to him because he was always one who loved peace and ran after peace. They just could not quarrel with him because he was such a lover of peace and such a beloved figure in the nation.