

Kehillah #23



THE PERTINENT PARASHA

Responsibility Now!

Rabbi Yeshoshua Pfeffer | Rav of Kehillat Ohr Chadash, Ramot, Jerusalem

The journey of the Israelites from Har Sinai is characterized by the Gemara (Shabbos 116a) as a “calamity.” Following it, the Torah describes a second, more explicit calamity of the “complainers,” which led to the “fire of Hashem” burning against the people (Bamidbar 11:1). The Gemara explains that in order to divide between the two calamities, the Torah inserts a passage outside its natural place – two Pesukim surrounded by inverted Nuns: “Whenever the Aron set out,

Sinai taught us responsibility and accountability. It is easy to be responsible when all is well; it is far harder when things are down.

Moshe said, Rise up, Hashem! May Your enemies be scattered; may Your foes flee before you” (Bamidbar 10:35).

The fact the two “calamities” needed to be separated indicates that they are somehow related. As the Ramban writes, leaving them juxtaposed would have created a pattern (a *chazaka*) of calamity. But how are they connected? And why are they specifically separated by the passage of the travelling Aron?

Although the Torah does not specify the nature of the first calamity, it seems that the journey from Sinai involved a steep descent in the mood of the people. It is only natural that the people should have experienced a “down” upon leaving Har Sinai: what can be more anticlimactic than moving from the greatest Divine revelation in history to the empty plains of the wilderness? This, we can suggest, was the first “calamity.” Circumstances were tough, and the people were not unmoved.

The second calamity is more explicit and more pronounced. Rather than then down itself, it relates to





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what you do when you're down. The people complained, which was the very opposite reaction from what was expected of them, triggering a severe and tragic Divine reaction. At Sinai we learned that our connection to Hashem involves laws and obligations, including the long list of Mishpatim. Sinai taught us responsibility and accountability. It is easy to be responsible when all is well; it is far harder when things are down.

Rather than picking themselves up and getting about the business of travelling to and preparing for entry into the Land, the people complained. It was Hashem's fault. Immediately after, they even proceeded to express a desire to return to Egypt, where they could enjoy fish, melons, and leeks, all free of charge. The workload might be tough, but life remains simple and straightforward when you're a slave. This, however, cannot be the lot of the Jewish People.

Of all peoples, we have the greatest responsibility – the responsibility of being a “nation of priests and a holy nation,” of bringing Divine light into the world and spreading it so all nations can know and serve Him. We remind ourselves always that Hashem brought us from Egypt, from the house of bondage. Our

responsibility negates the possibility of being slaves.

The travelling Aron, which interjects

It is vital for us, specifically when the going is tough, to recall that the Aron is still among us.

between the two “calamities,” reminds us that even when we're down, the Torah – the connection with Hashem – remains with us. Even when things are tough, it is our responsibility to carry the Aron; as the Pasuk mentions, it is up to us to ensure that all elements opposing the good and the holy are scattered and defeated.

Today, too, we are not immune to trials and tribulations. The recent tensions in Israeli society have made for a torrid time, and they are now compounded by the sad passing of Rav Gershon Edelstein, a Torah giant of past generations. It is vital for us, specifically when the going is tough, to recall that the Aron is still among us. Many challenges face us, communally as well as personally. Instead of complaining, we need to step up and take responsibility.



The Story of Miriam- a Halachic Analysis

Rabbi Asher Meir | Torah and Policy Researcher

Throughout the book of Bamidbar, Moshe Rabbeinu faces many challenges to his leadership: from the complainers and the “riffraff” (*asafsuf*), from the spies, and from Korach. Towards the end of our parsha, even his own siblings, Miram and Aharon, express concern regarding Moshe’s “Cushite wife” (Bamidbar 12). As a result, Miriam is afflicted with tzaraas.

The Midrash Halacha (Sifri Ki Setzei 275) teaches:

This teaches us that plagues are a result of *leshon hara*. And we can learn from *kal vachomer*: Miriam did not speak directly to Moshe, and spoke only for his benefit, and in order to praise Hashem and to improve the world, yet this was her punishment. So much the more should one be punished for disparaging his fellow in public.

Prior to the *Chafetz Chaim*, *leshon hara* was often considered to be a question of *musar*, of good character, but with few rigid halachic demands. *Sefer Chafetz Chaim* both made a persuasive scholarly case for *leshon hara* being primarily a halachic issue, and also a

thorough and authoritative halachic analysis of the laws themselves. Appropriately, the story of Miriam serves him not only as an instructive story but also as a primary halachic source.

The *Chafetz Chaim*, as a halachic sefer, is scrupulous to point out not only the forbidden but also when it is permissible or even obligatory to speak negatively of someone. He shows that Miriam’s discussion with Aharon met many of the lenient criteria. For one thing, the *Chafetz*

The story of Miriam serves him not only as an instructive story but also as a primary halachic source.

Chaim includes Miriam’s speech in the category of *kinas haemes*, which translates roughly to condemning the conduct and not the person (this, presumably, is the meaning of the Sifri’s description “to praise Hashem”).



It also fits in the category of *letoeles* – speech intended to bring about a constructive change, what the Sifri calls “for his benefit” and “to improve the world”. Certainly, if a great Torah leader is setting a bad example, it is called for – with due discretion and modesty – to discuss how to steer our leadership in the right direction.

Where then did Miriam fall short? The *Chafetz Chaim* points out two related issues: One is that Miriam had a responsibility to judge Moshe favorably. There is a mitzva to judge every Jew *lechaf zechus* and not hastily jump to conclusions that he is doing something wrong, without doing at least a little homework.

Even when one has a firm basis to conclude that someone’s

Even private reproof needs to be done with care. It is true that a person thus avoids public mortification, but even private anguish must be avoided as much as possible.

conduct is improper, there is an obligation to gently reprove him before discussing his conduct with someone else. These issues are related because often when we

come to “reprove” someone, we are exposed to his point of view and may conclude that in fact the conduct had some hidden justification (*Beer Mayim Chaim* 3:11).

The Sifri says in Miriam’s favor that she did not speak directly to Moshe. The *Chafetz Chaim* (positive commandments 1) explains that this is a lenient consideration because that way Miriam did not cause Moshe any embarrassment. Causing someone public mortification, *malbin pnei chavero barabim*, is not the same as *leshon hara* but it is a severe transgression that Miriam was careful to avoid.

However, we saw that the *Chafetz Chaim* also finds a problematic aspect in Miriam’s secrecy. It would have been better for her to talk to Moshe directly, to clarify the matter (*lechaf zechus*), and, if necessary, to reprove him for his misconduct. As the *Chafetz Chaim* also points out (negative commandments 14), even private reproof needs to be done with care. It is true that a person thus avoids public mortification, but even private anguish must be avoided as much as possible (*hocheach tochiach es amisecha*, surely reprove your fellow, *ve al tisa alav chet* – but don’t sin towards him by causing unnecessary





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embarrassment).

People sometimes assume that since family relations are so open and intimate, the laws of *leshon hara* don't apply to the same extent; the *Chafetz Chaim* learns from Miriam that these laws apply even within a person's immediate family (*Beer Mayim Chaim* 8:1.)

Immediately following the verses above, the Torah emphasizes that Moshe was the most humble of people. Many commentators understand this to mean that the concerns of Miriam and Aharon had no basis, as these would characterize only a proud leader. The *Chafetz Chaim* infers in addition that Moshe did not feel any resentment towards Miriam for her comments; from this he rules that *leshon hara* is forbidden even if the subject of the derogatory statements does not feel resentment (*Beer Mayim Chaim* 8:2),

Closely related to the prohibition of *leshon hara is rechilus*, which translates approximately to "idle gossip." This prohibition has much in common with what we call today the right to privacy, though as we know, the Torah generally has an orientation towards obligations rather than rights. Even information which is not inherently derogatory

should only be disclosed when the appropriate conditions are met. One issue is that even innocent statements, if heard by the wrong

Leshon hara is primarily a halachic issue, requiring us to carefully study when derogatory speech is forbidden, when it is permissible, and when it is required

person, could cause friction. The *Chafetz Chaim* rules that *rechilus* is forbidden even when no negative consequences are intended or foreseen; again, the proof is from Miriam (*Rechilus* 1:3).

The *Chafetz Chaim* certainly had no objection to *musar* works intended to improve our attitudes and our manners; he himself wrote quite a few such works. But he was adamant that *leshon hara* is primarily a halachic issue, requiring us to carefully study when derogatory speech is forbidden, when it is permissible, and when it is required. Even the instructive story of Miriam is meant to teach us many halachic lessons, as he writes (*Beer Mayim Chaim* 3:11), "We learn [valid halachos] from everything told about Miriam."



The Ultimate Challenge

Rabbi Yaacov Haber | Rav of Kehillas Shivtei Yeshurun, Ramat Beit Shemesh

Moshe Rabeinu has been through a lot in the last two years. He's been Hashem's shaliach to bring the people out of Egypt, performed miracles, split the sea, not to mention being the conduit for Torah descending from Heaven to Earth.

You might think that he would be beyond the reproach of the Jewish people. However, we see that he is the subject of multiple complaints – about water, food, Korach's rebellion and more. Even his own brother and sister find cause for criticism.

Why did Moshe have to suffer all this?

Rav Tzadok Hakohen explains that all spiritual growth takes place at the crossroads of challenge. The path to greatness is the direction one takes at the critical junctures of life. If we choose correctly, we continue the path toward greatness. If we choose wrong, we fall away from greatness. When managed correctly, challenges empower us to step toward greatness.

What, however, people who have achieved the greatest heights? What challenge remains? He gives a fascinating answer: They are tested to see if they will take all their spiritual achievement and give them

to Hashem, or whether they will keep their greatness for themselves.

Reb Tzadok names three people who had this challenge and failed it – Adam HaRishon, the founder of Christianity, and Shabbetai Tzvi. Historically, the wrong choice sends the failed spiritual giant crashing down to the abyss.

Perhaps this was behind Moshe's challenges in the next few parshas. He achieved unparalleled spiritual heights. Now, the trial was whether he would be touched by pride, or whether his humility would remain as great as his level in spirituality

All spiritual growth takes place at the crossroads of challenge.

and he will stay selflessly devoted to his G-d, his people, and his cause.

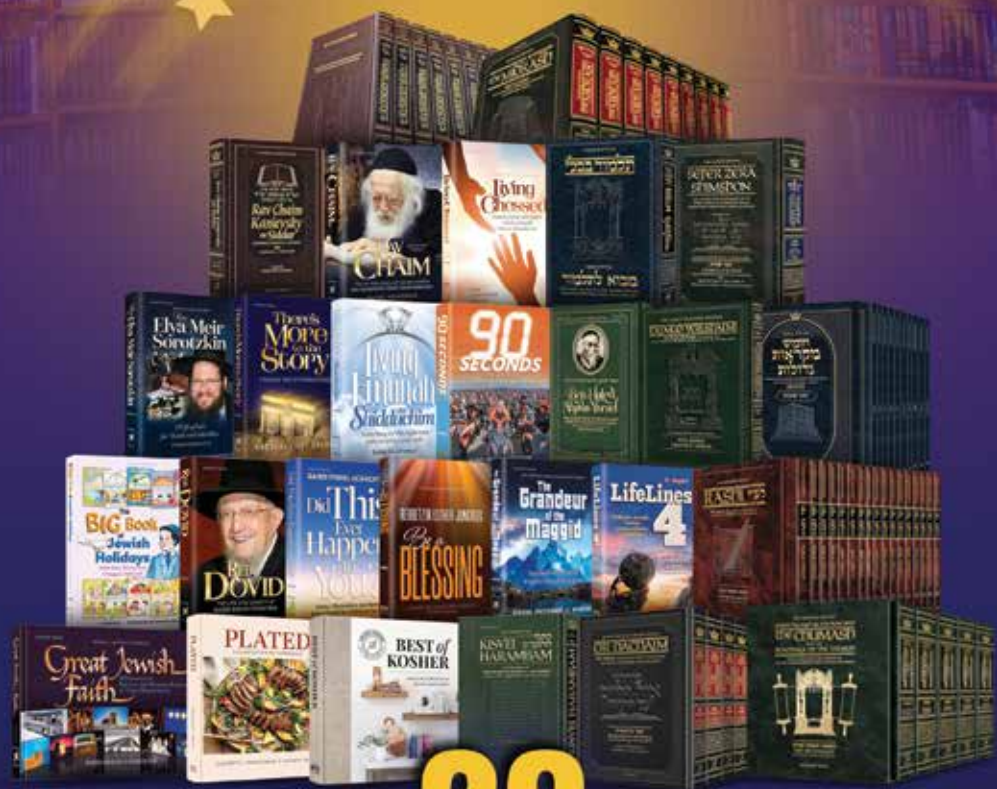
"And Moshe fell on his face." He remained absolutely humble. His two word epitaph is the simplest and greatest possible – Eved Hashem. A true servant of G-d.

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BIOGRAPHY & LEGACY

Rav Kalonymus Kalman Shapira, the Rebbe of Piaseczna

Rabbi Dov Loketch

This is the final installment on the Rebbe of Piaseczna, of whose Torah greatness and remarkable leadership we have read over the past weeks. To end, we reflect on his legacy.

The Rebbe of Piaseczna saw it as his core duty to inspire Jews to maintain faith even in times of anguish. He recognized the unprecedented nature of the conditions of his time, and felt he bore the obligation to set an example of maintaining *Emunah* in the darkest times, to teach future generations that we can and must adhere to our faith, our principles and our values even when suffering pain.

This is the sacred, treasured, and unique legacy he left us, and which *Hashgachah* ensured would be preserved for all generations.

Additionally, the Rebbe of Piaseczna also left us his precious work *Chovas HaTalmidim*, providing guidance for *Chinuch* which is every bit as relevant and as vitally important now as it was in prewar Europe, if not more so.

In our generation, it seems the most eloquent and passionate spokesman for the Piaseczna Rebbe's educational philosophy is

the Tolna Rebbe, *shlita*.

He speaks repeatedly and forcefully of the need to encourage and excite youngsters, of the dangers of an overly authoritarian approach in modern times, and of the importance of learning to speak the youth's language and appealing to their imagination through the use of stories and dramatization.

In one *Derashah*, for example, the Tolna Rebbe explained that when we learn about the *Parah Adumah*, and the process of purification, we must imagine in our minds the experience of having the waters sprinkled on ourselves and what it must have felt like to achieve our status of *Taharah*. When we illustrate these images in our minds, the Rebbe said, then our prayers for the rebuilding of the *Mikdash* are much more meaningful and heartfelt.

I once heard a story about a certain school in Yerushalayim that interviewed several candidates for the position of kindergarten teacher, inviting a number of *Chinuch* experts, including the Tolna Rebbe, to assess the candidates, observe the presentations, and give their opinion.

When the Rebbe's turn came to weigh





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in, he named one candidate, and said that there was absolutely no doubt in his mind that this educator was best suited for the job. He explained that this man sat on the floor when he gave his presentation, showing that his approach was to go down to meet the children on their level, which is the most effective method of *Chinuch*.

This perspective truly reflects the educational approach outlined by the Piaseczna Rebbe in *Chovas HaTalmidim*. Before noting this anecdote, I phoned the Tolna Rebbe and inquired as to whether this story is true. He answered in the affirmative. I then noted that his repeated emphasis on the importance of utilizing the imagination in *Chinuch* is very reminiscent of the teachings of the Piaseczna Rebbe in *Chovas HaTalmidim*. The Rebbe replied, *baruch shekivanta*, affirming that indeed, much of his educational approach is based upon the Piaseczna Rebbe's thought.

Chaim Keinar recalled that the Piaseczna Rebbe would have the young children daven behind him in a semicircle. Today, in the Tolna Rebbe's Shul, the children form a semicircle in front of the Rebbe, around the open *Aron Kodesh*, during *Anim Zemiros* on Shabbos.

Not coincidentally, the Tolna Rebbe works with the children in his community in a manner closely resembling the way the Piaseczna Rebbe worked with the children in his day. Today, as in the times of the Piaseczna Rebbe, we face many very difficult educational challenges. His guidance and example are at least as relevant today as they were then.

We must strive to raise, teach and educate our youth with love, warmth, joy and enthusiasm, so we can inspire them with the *Eish Kodesh*, the sacred flame of Torah, which will, *b'ézras Hashem*, burn inside them and their offspring for all generations,
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Navigating the Crisis of No Crisis

Rebbetzin Ilana Cowland

Relationships coach and author of *The Moderately Anxious Everybody*.

Us humans are funny creatures. We claim that we don't like crises. We complain when we are in crisis. Yet, once facing crisis, we often thrive. How many times have we heard the idea, for example, that times of war are also those of greatest unity?

Picture 1948. It doesn't matter which side of the political spectrum one may have been on, everyone knew what mattered. The secular Zionists were busy building a homeland. The Charedim were busy rebuilding Torah institutions. A crisis grants us clarity of purpose, unity, adrenaline, and total commitment to the cause.

But what happens when the crisis is over? When the impossible goals have been achieved? When you have miraculously actualised your dream? Then what?

What happens to the soldier, now civilian, who has won the war? Exuberance, joy, relief.

Yes. And then the overwhelming anticlimax.

Arguably, that's where we find ourselves historically currently. Who could have dared to imagine what we would have come to build over

the last 75 years, since we found itself in the lowest possible place, on the precipice of total destruction, skeletons roaming in the shadow of death. Yet, our "missions impossible," whether religious or nationalistic, are now secure. So how do we find our mission now? What is the new cause? Where is the purpose?

Of course, if you look, you'll find plenty of new crises. The assimilation crisis. The technology crisis. The lack of unity crisis. Endangered free speech. Global warming. Addiction. Mental health. Any cause junky has their pick of things to champion. But the very fact that you can pick and choose your causes also means you can ignore them, leaving the majority of us feeling aimless in the comfort of it all.

So how do we inspire our youth to stand for something when tomorrow seems guaranteed even if they don't?

I worry about this a lot.

Today's youth don't feel like they matter so much. They're caught in the pain of the blessing of the crisis of no crisis.

And here's what they have to know. *Sur meira*, surviving a crisis, is not the end





of the story. After *sur meira comes assei tov*. The goal of marriage is not merely to avoid being single. Marital harmony is the breeding ground for achieving tremendous goals. If a couple is experiencing marital challenges, it might be very clear that all resources should be channelled into getting past the crisis. But to what end? Regaining harmony and avoiding divorce are just the means. Getting the crisis under control clears the way for the good stuff to start.

Actually, we are at a very exciting time in our history, because beyond crisis lies opportunity. Finally free, finally safe, finally rebuilt, finally financially stable. We have gone from bad to good. Now we can go from good to great.

The youth of today, our kids, need to understand that what happens next in the great story of the Jewish people, lies in their hands.

Generations that preceded them drained the swamps. Now it's time to imagine. When the swamps needed draining the goal was obvious. Today, there's a whole world of possibilities. Opportunity is a harder thing to define than crisis. But it's an imperative nevertheless. Now that Mitzraim is behind us, now that we have the Torah, what we can build is beyond limitation. So it's time to dream. And dream big.

We want to build the next generation to recognise the responsibility of opportunity and not feel that if it's not a crisis it's not important. Our children need to have the confidence to know that the role they will play is crucial and that their contribution matters. They need to find the courage to play that role and not fall prey to complacency.

Our homes are the breeding grounds for the leaders of our future. It's up to us to make each child feel seen. How? By seeing them, by listening to them, by giving them individual time.

We need each child to feel important. How? By taking their ideas seriously. By valuing their contribution to the family structure.

Make each child feel capable. How? By identifying their strengths and providing them with the space to grow them. By not rescuing them in every struggle but by trusting and encouraging their capacity to overcome.

Give each child permission to dream. How? By expressing interest in their dreams and not shooting down their impractical ideas. Children naturally dream and imagine. We don't have to start that process. We just have to ensure that we're not the ones to get in the way of it.

Our future depends on it.



Repaying kindness

Rabbi Shmuel Kimche

Mashgiach Ruachni at Netzach Yisrael Elementary School, Ramat Beit Shemesh

What a Parsha! A Parsha about Vayehi Binsoa, the glory of Klal Yisrael and the Aron HaKodesh, about the Emuna of encamping by the word of Hashem. But I can't help being moved by the last few lines.

Miriam HaNevia has tzaraas. She leaves the camp for 7 days. And nobody moves. The entire people stay put. Nobody travels until Miriam returns.

Why?

Rashi explains that she waited for Moshe when he was thrown as a baby into the Nile. Therefore, *middah keneged middah*, Hashem ensured that everybody would wait for her.

Let's listen to a story:

Rabbi Mordechai Green moved to Hamilton Ontario in 1958 as a young 24 year old rabbi - full of energy and excitement. The shul that hired him was dwindling, and part of the reason was that there wasn't much growth in that neighborhood. Jewish Life had come to a standstill. Rav Mordechai knew that in order for the shul to succeed, it needed to

move to a nicer neighborhood. But with what? He didn't have a penny!

Young Rav Mordechai, with all of his enthusiasm and energy, knocked on the door of the first bank he saw. "Hello, can I please speak to the manager?" Very soon, Reb Mordechai found himself in front of the manager trying to explain. "Our Synagogue needs a loan - we need to relocate...." Yet, within a few minutes of the meeting, Rav Mordechai understood that the bank manager was not going to help: "How long have you been living here? Do you have any guarantors?"

After being rejected by the first bank, Rav Mordechai moved his energy down the block to the next bank, but to no avail: the story repeated itself again and again.

It was close to the end of the day, when our (somewhat deflated) young Rabbi walked wearily into the local branch of Royal Bank of Canada. Behind the desk sat the Vice President of the bank, an Episcopalian (Christian) by the name of Mr. Amy. "We're looking



for a loan of \$500,000 to build our synagogue..."

The Vice President practically laughed at him. "Do you have anyone backing you up on this loan, to cosign on it?"

Rabbi Green replied honestly once again: "No, I am new in Town." He understood the meeting was over, and turned to leave, when Mr. Amy said, "I'm just curious, what type of Synagogue are you planning on building with this half million dollars?"

Surprised by this question, Rabbi Green responded, "I am an Orthodox Rabbi, and I wish to build an Orthodox synagogue."

Something changed. Mr Amy leaned forward and placed his elbows on his desk. He stared for a long time at Rabbi green, who at this point was very confused. Rabbi Green thought he saw tears welling up in the Bank manager's eyes. Finally, Mr Amy said in a soft and friendly voice, "I am going to help you, Rabbi. I am going to give you a loan."

Rabbi Green was shocked and was afraid to ruin whatever magic just took place, but he didn't have to wait long for Mr Amy to repeat: "Rabbi, I am going to help you, but first I want to explain why."

The vice president of the Royal Bank of Canada explained. "Many years ago, in the late 1920's, I was a child living in Timmins Ontario, 470 miles north of here, where it was below freezing for the entire winter. My mother was living alone with us five children, and no source of income. We were penniless, struggling, and freezing."

There was a General Store in Timmins owned by an Orthodox Jew named Sam Bucovetsky. He was known for his acts of kindness. The weather was so freezing one day, that in order to get out of the freezing snow, my mother walked into the store. She walked around the store with us children in tow, taking her time to thaw as she looked at the

"...I am who I am today only because of the kindness of Sam Bucovetsky. He helped our family get back onto our feet."

price tags on the food and clothing. The owner of the general store took one look at our torn clothes and broken shoes, came over and said to my mother, "Listen, Madam, don't worry about the cost. Take all the clothing you need for your children, take all the food you need for your



STORIES THAT INSPIRE

home."

In shock and a daze, my mother walked around the store cautiously dropping cans of tuna, bread, eggs, coats, and blankets into the shopping cart. We watched in amazement. We hadn't seen that much food in many months.

We came up to the register, and Mr Bucovetsky, pretending to ring us up and take our cash, helped us out of the store.

He turned to my mother "As long as I own this store your family will be taken care of. Please make sure to come back next week!"

Over that freezing winter, and over the next few years, Sam Bucovetsky's open heart fed us and took care of us.

I am who I am today only because of the kindness of Sam Bucovetsky. He helped our family get back onto our feet."

Taken by the story, Rabbi Green sat silently. "But what does that have to do with the loan and the Synagogue?"

Mr Amy looked at Rabbi Green. "Sam was an observant Jew. He dressed and acted like you, and when you walked into the bank, I realized that this is the first opportunity I have to repay his kindness," said Mr. Amy.

Rabbi Green was dumbfounded. The two men continued speaking, and soon the necessary papers were signed and the shul was built. Adas Yisrael, a community and Kiruv Centre in Hamilton Ontario, was born.

In 2002, Rabbi Green's son took over as the Rav of the shul, and it is still there today, led by Rabbi Green's son, Daniel.

Listen to this crazy story. Sam Bucovetsky saw someone who could do with help. He had no idea that his small help of this lady and her family will build a huge shul and community, bringing thousands closer to Hashem. One small chesed, years later, became incredibly powerful and significant.

Miriam, too, and her small action of watching and caring for Moshe, became a reason for three million people to stop and take lesson.





Im Yirtzeh Hashem

Josh and Tammy Kruger

The Story

Aryeh and Dov were running to catch their bus.

"We're gonna make it!" yelled Dov

"I don't know," panted Aryeh, "that bus is pretty fast!"

The two continued running and saw that their bus began to slow down as it approached the bus stop. They got to the doors just as the last person walked down the stairs and exited the bus.

"Yes!" they high-fived each other and dug into their pockets for their bus cards. Once they sat down, they began to breathe more normally.

"I knew we'd make the bus," said Dov.

"Well now that we're on it, we'll get to that *minchah minyan* on time, *Im Yirtzeh Hashem*" answered Aryeh.

"That's why I knew we'd get to the bus on time - 'cause we're trying to go do a mitzvah!" exclaimed Dov. "And, by the way, I really doubt you have to say '*Im Yirtzeh Hashem*' about us getting to minyan. Of course Hashem wants us to get there!"

Discussion:

Q: Who do you think is right?

A: This week's parsha contains the famous pasuk "על פי ה' יסעו בני ישראל" (Bamidbar 9:18). *Bnei Yisroel* only traveled in the desert when Hashem told them to travel. They may have wanted to travel to the Land quickly, but Hashem decided otherwise. Sometimes they had to patiently wait for years before continuing their journey to Eretz Yisrael! This may have been frustrating, but it teaches us that we have to accept the will of Hashem even when it seems to interfere with our efforts to perform *mitzvos*. Hashem knows best, and we hope that He will let our plans succeed when the result is for the good.

From this Pasuk the *Shla Hakadosh* taught that a person should say *Im Yirtzeh Hashem* for every action they do (*Sha'ar HaOtiyos, Alef, Erech Emuna*). Aryeh and Dov are trying to get to their *minyan* quickly but they must remember that Hashem may want something else. If the bus is delayed and they miss the *minyan* then they must believe that somehow





PARASHA HALACHA FOR THE SHABBOS TABLE



it was for the best. So Aryeh is right to say *Im Yirtzeh Hashem*.

Q: Must a person say *Im Yirtzeh Hashem* for all future plans and intentions?

A: There is no obligation to say *Im Yirtzeh Hashem*. However, it is good to do so, because we wish to express that in spite of all the plans we make, the final outcome is always in the hands of Hashem. The main thing is not to just "say" *Im Yirtzeh Hashem*, but to really believe and feel it, internalizing the concept of Hashem's *hashgacha* that is always

with us.

Q: Why was Rabbi Yeshayahu Horowitz called the "*Shlah Hakadosh*" and what is his connection to this time of year?

A: Rabbi Horowitz was a great *talmid chacham* who wrote a *sefer* called the *Shnei Luchos Habris*, which is abbreviated as ש"ל"ה. He was considered to be a very holy man. He composed an important *tefila* for parents to pray for their children and recommended that it specifically be recited on *Erev Rosh Chodesh Sivan*, just before *matan Torah*.

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