



RA'ANANA
COMMUNITY
KOLLEL

TORAH BYTES

IN MEMORY OF:

In memory of Israel Natan
Rosenfeld HY"D, a heroic soldier
who fell one year ago, defending
Am Yisrael



Chukat 5786  **Start 19:30 | End 20:33**

Double-sided English Edition
Issue: 140



SPEAKING AND HITTING

RABBI DOVID HORWITZ, RCK FOUNDER

This week's parsha finds the Jewish people thirsting for water, whereupon Hashem instructs Moshe to take his staff and draw water from a rock by speaking to it. Instead, Moshe takes the staff and draws water from the rock by hitting it. Hashem then tells Moshe and Aharon that because they did not follow His instructions properly, for Hashem wanted Moshe to speak to the rock and not hit it, they would both be barred entry into the land of Israel.

This episode is so difficult to understand because it is practically a repeat scene from Parshat B'shalach where the same situation played out. The Jewish people had just left Egypt and they came to Refidim, a place without water. Hashem instructed Moshe to take the staff that he had used to strike the Nile river, and strike the rock upon which time water would gush forth. Moshe did as Hashem told him. He struck the rock and water came out.

The obvious question is, why did Hashem want Moshe to hit the rock in Parshat B'shalach but to speak to the rock in Parshat Chukat? Either hit the rock both times or speak to the rock both times! It must be that whatever lesson the people were meant to learn from the rock being struck, was different than the lesson that would be derived from the rock being spoken to.

Rashi, in Parshat B'shalach, explains that by hitting the rock, Hashem was teaching the people that the staff of Moshe was not a staff of woe. Until now, Moshe's staff was associated with punishment. The staff was used to bring the plagues to punish the Egyptians. It was also used to drown the Egyptians at the Yam Suf. Hashem wanted to show them that the staff of Moshe could also act

as a source of blessing. Therefore it was important for the people to see the staff bringing forth life restoring waters.

In this week's parsha, the people have spent 38 years in the desert learning Torah day and night, living a miraculous existence with bread from Heaven and clouds of glory keeping their journey comfortable. Now, as they are about to enter the land of Israel, Hashem wants to teach them that one could draw water from a rock just by speaking to it. It does not need to be struck!

These two episodes are reflective of two ways Hashem relates to us. Hashem wants to draw water from us. He wants our mitzvot and He wants our Torah study. He wants us to keep Shabbat, Yom Tov and all of the other mitzvot. He wants to be the primary purpose in our lives. There are two ways that Hashem draws out the best of us. One way is by striking us, as a staff would hit a rock. It may be painful and unpleasant but it works. Just as olives need to be crushed before they produce their oil, we often need to be pressed into performing our duties properly. That was the message when they left Egypt. They were still weak in faith and their connection to Hashem was immature. They needed the lesson of the rock being struck to keep them on a straight path. Now, 38 years later, their faith in Hashem is complete. Their connection to Torah is strong. Hashem wants to teach them that their relationship needs to be one of speech, positivity, and not of blows. When Moshe hit the rock instead of speaking to it, he failed to teach the people this vital lesson and was punished for it.

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REBUILDING CHODESH TAMUZ THROUGH TORAH AND CONNECTION

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POINT FOR GROWTH | WHY AN ENTIRE GENERATION GOT STUCK

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"Because you did not believe in Me to sanctify Me." This is a heavy moment. Hashem rules against Moshe Rabbeinu and Aharon HaKohen, the gedolei hador: you are not going into Eretz Yisrael. Hashem demanded leadership of complete and total emunah. And the moment that broke, the mission passed on. How do you conquer a land if you don't believe in the One sending you? Klal Yisrael can only do this with a leader who believes completely. Emunah is the most fundamental thing when it comes to rallying people to a mission. This is the deepest principle in all of growth psychology. You will never rise above the image you have of yourself. Want to succeed? Want to change? You have to believe you can. Want to break a pattern that has been holding you back for years? The results won't change until the belief changes first.

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ASK THE RABBI

RABBI SHABTAI YOGEL, ROSH BEIT MEDRASH

Question: A grandfather from the United States arranged a Sheva Brachos Shabbos for his granddaughter, who was married in Israel. He booked a guest house in Israel for Parshas Beha'aloscha and paid a 20% deposit.

As Shabbos approached, the owner of the guest house noticed that none of the guests had arrived. He called the grandfather, who was surprised and replied, "What do you mean? The Shabbos is next week!"

It soon became clear what had happened. The grandfather had checked his local calendar in America, where Parshas Beha'aloscha was being read one week later than in Israel due to the differences created by the second day of Shavuot.

Now the question arose: Does the grandfather have to pay the remaining balance, or must the guest house return the deposit?

Answer: In matters of rentals and agreements, halacha generally follows the local understanding and terminology of the place where the agreement is being carried out. Since in Israel that Shabbos was indeed Parshas Beha'aloscha, the guest house acted properly and prepared everything for that date, including food, staff, accommodations, and other arrangements.

Therefore, even though the grandfather made an honest mistake due to the difference between the Israeli and American calendars, he is responsible for paying the remaining balance.

However, the guest house owner must deduct any expenses that were saved because the event did not take place. For example, cleaning costs that were never incurred, wages that workers would receive as po'el batel rather than full pay, and any food that can still be used for future events.

In short, the grandfather remains responsible for the booking, but the guest house may charge only for its actual losses and expenses.



I WISH I HAD COME HERE SOONER

RABBI MOSHE ARIEL MARGI

In this week's parsha, we say goodbye to Aharon HaKohen. Chazal describe his passing in a remarkable way. As Moshe removed each of Aharon's garments, a Cloud of Glory immediately covered him. Piece by piece, the cloud rose higher and higher until Aharon was completely enveloped.

Moshe asked him, "What do you see?" And Aharon answered with words that are both surprising and powerful: "I am not worthy to describe it, but I only wish I had come here sooner."

We might have expected Aharon to describe the incredible light, the holiness, or the spiritual pleasure he was experiencing. Instead, he tells Moshe how he feels. His overwhelming feeling was simple: Why did I wait so long?

Rav Pincus points out something profound. Earlier in the Midrash, when Aharon realizes he is approaching the end of his life, he follows Moshe up the mountain like a sheep being led to slaughter. From the outside, the journey looks frightening. But once he experiences the reality, all the fear disappears. The only thing left is the realization that he should have gotten there sooner.

The same thing often happens in our spiritual lives. Before taking a step forward, we focus on what we might lose. "If I learn more Torah, I'll have less free time." "If I become more committed, life will be harder." We see the sacrifice before we see the gain.

But the Midrash teaches a different lesson. The moment

Question: In light of the previous question, and considering that the difference in the weekly Torah readings between Israel and Chutz La'Aretz can create challenges for rabbis who share divrei Torah across both communities, and for people who travel between Israel and abroad and may end up missing a parsha, should communities in Chutz La'Aretz perhaps reunite the schedules much earlier rather than waiting until Chukas-Balak or Matos-Masei?

Answer: I found that Rav Moshe Menachem Halberstam zt"l suggested that there is logic to such an idea. The differing Torah-reading schedules were established in a time when travel between Israel and Chutz La'Aretz was uncommon. As a result, the gap between the parshiyos did not create significant inconvenience.

Today, however, with frequent travel, global communication, and Torah content being shared instantly across continents, the discrepancy can create confusion and inconvenience for many people. Rav Halberstam therefore suggested that there may have been room for the leading poskim of a generation to establish a fixed practice of reuniting the schedules immediately after the Yom Tov that created the split.

He added that had we merited it, perhaps great authorities such as Rav Moshe Feinstein and Rav Yitzchak Weiss (the Minchas Yitzchak) could have instituted such a change.

On the other hand, Rav Chaim Kanievsky zt"l strongly objected to the proposal and reportedly responded, "Chas v'shalom to change the practice handed down by our predecessors." Although he noted that this is not technically a takanah of Chazal themselves, since in earlier generations some communities completed the Torah cycle over three years, it nevertheless remains a longstanding and universally accepted Jewish custom. In my humble opinion, even if one accepts that changing the schedule would not violate a formal enactment of Chazal, today there is no authority capable of introducing such a change in a way that would be accepted by all communities. Attempting to do so could create even greater fragmentation, with different communities adopting different solutions and multiple competing practices emerging. Instead of reducing confusion, it could increase it.

May we soon merit the fulfillment of the prayer: "Gather our dispersed from among the nations and bring us all together to Zion and Jerusalem," when all of Klal Yisrael will once again serve Hashem together in unity.

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Moshe removed a garment, the Cloud of Glory immediately replaced it. There was never a moment of emptiness. In ruchniyus, when we make room for Hashem, He fills that space right away.

Anyone who has taken a real step forward in Torah, tefillah, or avodas Hashem knows this feeling. At first it looks difficult. But once you're inside, you often look back and ask: "Why did I wait so long? What was I so afraid of?"

The Baal Shem Tov compared this to a king who placed terrifying guards outside his palace. From a distance they looked intimidating. But when someone finally approached, he discovered they were only props meant to test who was serious. Once he passed them, he found the king waiting inside with gifts. Sometimes all that stands between us and a richer, deeper connection with Hashem is one small step of courage. The fear looks real from far away. But often, once we move forward, we discover that the Cloud of Glory was waiting for us all along.



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חַקַּת תְּשַׁפ"ו כניסה 19:30 | יציאה 20:33

מהדורה עברית-אנגלית

גיליון: 140



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שאל את הרב

ראש בית המדרש: הרב שבתי יגל שליט"א

שאלה: יהודי מארה"ב אירגן שבת 'שבע ברכות' לנכדה שלו שהתחתנה בארץ. הוא סיכם עם בית הארחה בארץ ישראל על שבת פרשת 'בהעלותך' כשבת שבה הוא שוכר את בית הארחה לטובת השמחה המשפחתית, ואף העביר 20 אחוז מהעלות כדמי קדימה.

בערב שבת קודש פרשת 'בהעלותך' בעל בית ההארה רואה כי השעה מתאחרת ואף אחד מהאורחים לא מגיע... הוא צלצל לסבא שהזמין את השבת, והוא אמר לו מה זאת אומרת השבת היא רק בשבת הבאה...

עד מהרה התבררה הטעות, אותו סבא מארה"ב התסכל בלוח שנה מקומי אצלו, ושם אכן שבת פרשת 'בהעלותך' היא שבת אחת לאחר שבת פרשת 'בהעלותך' בארץ ישראל, וזאת בעקבות יו"ט שני של שבועות שחל בשבת.

ועתה דנים הצדדים האם הסבא צריך לשלם לבית ההארה את יתרת התשלום, או להיפך בית ההארה צריך להחזיר לסבא את דמי הקדימה ששילם.

תשובה: מאחר ובהלכות שכירות הכלל שהולכים אחר לשון בני אדם במקום בו מתבצעת השכירות, הרי שבארץ ישראל פרשת 'בהעלותך' אכן הייתה באותה בשבת, ואף שהסבא טעה בתום לב ובשגגה עקב הפרש פרשות השבוע בתקופה זו בין א"י לחו"ל, מכל מקום בית ההארה התנהל כהוגן, והכין את המקום לפרשת 'בהעלותך', כולל האוכל וכל הצוות וכו', ולכן הסבא צריך לשלם לבית ההארה את יתרת התשלום.

אמנם בעל בית ההארה צריך לקזז מהסכום הכולל את מה שהוא חסך על ידי ביטול השבת, כגון עלות הניקיון במוצאי שבת, וכן המלצרים יקבלו רק כשכר פועל בטל וכן אם יכול להשתמש בחלק מהאוכל באירועים אחרים - כך יעשה.

RA'ANANA COMMUNITY KOLLEL Shacharit 7:00 8:15 Ahuza 198 Raanana	Mincha
	13:19 18:00
	19:40
	Maariv
	20:09
	Join us



הלוואי שהייתי מגיע לכאן קודם

רב משה אריאל מרגי

בפרשת השבוע אנחנו נפרדים מאהרן הכהן: "וַיִּפָּשֶׁט מֹשֶׁה אֶת אֶהֱרֹן אֶת בְּגָדָיו וַיַּלְבֵּשׁ אֹתָם אֶת אֶלְעָזָר בְּנוֹ וַיִּמָּת אֶהֱרֹן שֶׁם בְּרֹאשׁ הָהָר."

חו"ל בילקו"ש מתארים תיאור נפלא כיצד אהרן נפטר:

"היו משה ואלעזר מנשקין את אהרן, משה על לחיו אחד ואלעזר על לחיו אחד, ומשה מפשיטו מן קרסוליו ועלה ענן הכבוד וכסה אותו, אמר לו משה: "מה אתה רואה?", אמר לו: "איני רואה כלום אלא שענן הכבוד מלביש את אברי שאתה מפשיט". והפשיטו עד ירכו ועלה ענן הכבוד וכסה אותו, והפשיטו עד צווארו, אמר לו: "אהרן אחי מה אתה רואה מה היא המיתה?"

אמר לו: "עד עכשיו ולא כלום אלא שעלה ענן כבוד וכסה אותי עד צווארי". כיון שהפשיט את כולו כסה הענן את כולו, והיה משה קורא: "אהרן אחי! מה היא מיתתך של צדיקים? היכן אתה?"

אמר לו: "איני כדאי לומר לך אלא הלוואי מקודם זמן באתי לכאן". כשראה משה היאך מת אהרן נתאוה משה למיתתו.

משה מוריד בגד - וענן הכבוד עוטף. מוריד עוד בגד - והענן עולה ומכסה. עוד שכבה ועוד שכבה.

ומתוך ענן הכבוד בוקעת תשובה מופלאה: "איני כדאי לומר לך, אלא הלוואי מקודם זמן באתי לכאן"

התשובה של אהרן מפתיעה מאוד. היינו מצפים שהוא יתאר למשה את גודל האור והתענוג הרוחני שהוא חווה. אבל אהרן לא מספר מה יש שם, הוא מספר מה הוא מרגיש. והתחושה שלו היא עונג מושלם שמביא אותו לתחושת פספוס: למה לא הגעתי לכאן קודם?

התשובה הזאת של אהרן, היא מסר שהרב פינקוס זצ"ל נרעש ממנו. בתחילת המדרש מתואר שמשה לא יודע איך לספר לאחיו הגדול שהיום הוא נפטר. ומשה מרמז עד שאהרן הבין וכשהם עולים להר כתוב במדרש:

שאלה: האם לאור השאלה הקודמת ולאור כך שהפרש הפרשות בין ארץ ישראל לחו"ל גורם לבעיות עבור הרבנים שרוצים לשלוח רעיון לפרשה (בין בכתב ובין בסרטון) בתפוצה טרנס אטלנטית, וכן יש אנשים שמפסידים פרשה אחת בעקבות כך שהשיירות מצויות בין ארץ ישראל לחו"ל (מה שלא היה בעבר) האם לאור כך לא כדאי שבני חו"ל ישלימו את הפער כמה שיותר מוקדם ולא ימתינו עד 'חקת בלק' או עד 'מטות מסעי' (בשנים מסויימות)?

תשובה: מצאתי בלוח 'דבר בעתו' שהגרמ"מ הלברשטאם זצ"ל אמר שהדעת נותנת שלפי סדר הפרשיות בחו"ל תוקן בתקופה בה לא היו שיירות מצויות מא"י לחו"ל ולהפך, לא גרם הפער לטירחא דציבורא, אבל כיום שהדבר גורם לטירחא גדולה לאלפים, במיוחד בשנה מעוברת בה חל פסח בשבת ואז חל שביעי של פסח בערב שבת קודש ולבני חו"ל אחרון של פסח בשבת, שאז אין מתאחדים אלא בשבת פרשת מסעי ב' באב, לכאורה היה מקום לפוסקי דורנו לשנות המנהג ולתקן שבני חו"ל יתאחדו בקביעות עם בני ארץ ישראל בשבת הראשונה שחלה אחר יו"ט שני שחל בשבת, ואילו זכינו, היו יכולים הגאון בעל ה'אגרות משה' והגאון בעל ה'מנחת יצחק' זצ"ל לקבוע כן.

ועוד הוסיף וכתב שלעומת זאת הגר"ח קנייבסקי זצ"ל הגיב על הצעה זו 'חלילה מלשנות מתקנת חו"ל והקדמונים' אלא שכתב שלמען הדיוק, אינה תקנת חו"ל ובני מערבא היו מסיימים התורה בשלוש שנים, אלא של קדמונים היא ו'כמנהג שנתפשט בכל ישראל'.

ולענ"ד בזמננו היום גם אם נקבל את הגישה הנוקטת שאין בזה שינוי מתקנות חו"ל, מ"מ נראה שאין בזמננו מי שיכול לתקן תקנה באופן שתתקבל אצל כלל ישראל וכלל העדות, ואם נבוא להתחיל ולשנות, עלולים אנו להגיע למצב שלא רק שיהיה שוני בין ארץ ישראל לחו"ל, אלא יהיה שינוי בין ארץ ישראל גופא לחו"ל גופא, וחלק ינהגו כמנהג הקדום, וחלק ישנו לפי התקנה החדשה, וכל אחד יציע הצעה אחרת היאך לסגור פער זה, ותהיה בוקה ומבולקה, ולו רק מצד זה יש להתנגד לשינויים בנושא זה.

וה"ר שתתקיים בנו התפילה 'וקרב פזורינו מבין הגוים ונפוצותינו כנס מירכתי ארץ והביאנו לציון עירך ברינה ולירושלים בית מקדשך בשמחת עולם ושם נעשה לפניך את קרבנות חובותינו תמידים כסדרם ומוספים כהלכתם'.

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"היה אהרן הולך אחריו כשה לטבח יובל." ובסוף אחרי שהוא מרגיש את האור והקדושה, הוא לא מסוגל לומר כלום ולא לתאר שום דבר, רק לומר: " הלוואי מקודם זמן באתי לכאן" הלוואי שהייתי מגיע לכאן קודם.

כי בכל פעם לפני צעד רוחני שאנחנו רוצים לעשות, התחושה היא בקצה: "כשה לטבח יובל" כי כשאנחנו מסתכלים על זה "מבחוץ". מה שאנחנו רואים זה מה המחיר שנצטרך לשלם.

אנחנו חושבים על מה שנפסיד: "אם אני אלמד יותר - יהיה לי פחות זמן פנוי. אם אקפיד יותר - אני אהיה פחות חופשי".

אבל המדרש מספר לנו: בקדושה אין רגע אחד של ריקנות. ברגע שמשה הפשיט את הבגד - ענן הכבוד כבר הליבש. אין שלב שבו האדם נשאר בלי כלום. כשנהיה מוכנים להזיז הצידה הרגל ישן כדי לעשות את רצון ה', הקדושה מיד נכנסת וממלאת את המקום הפנימי שהתפנה. פתאום אנחנו מגלים כוחות חדשים שלא ידענו שקיימים בנו.

וזה מה שקורה לכל מי שאוזר אומץ, עושה את הצעד ונכנס פנימה. ואז, כמה כבר בפנים, הוא מביט לאחור על השנים שעברו ואומר בדיוק את המשפט של אהרן: "למה חייתי כל כך הרבה זמן? מה כל כך פחדתי? הלוואי הייתי מתחיל כבר לפני שנים"

לפעמים, כל מה שמפריד בינינו לחיים הרבה יותר מלאים, משמעותיים וקרובים לה', הוא צעד אחד קטן של אומץ. צעד שמוציא אותנו מהפחד ומביא אותנו אל המקום שבו ענן הכבוד כבר מחכה לנו.

הבעל שם טוב הקדוש הסביר את הפחד הזה במשל יפה: הוא אמר שזה דומה למלך שהציב בשער הארמון שלו שומרים ענקיים ומפחידים. מרחוק הם נראים מאיימים, אבל מי שאוזר אומץ וניגש אליהם מקרוב, מגלה שהם הכל בובות של תפאורה, אחיזת עיניים שנועדה לסנן את מי שלא באמת רציני. אבל כשעוברים אותם - מגלים שהמלך מחכה בפנים עם מתנות.