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THE DEATH OF MIRIAM

Parshah

A number of years ago there was a painful tragedy that had a great impact on the *talmidim* of Yeshivas Ohr Somayach in Yerushalayim. The untimely death of the young *mashgiach* of the Yeshivah - Rabbi Dovid Spier *zt"l*.

Rosh Yeshiva Rabbi Mendel Weinbach *zt"l* was *maspid* this very special individual and quoted from Rashi in this week's *sedra*:

"*Vatamos shom Miriam*" - "And Miriam died there" (Perek 20 Posuk 1)

Rashi asks, what is the juxtaposition of Miriam's death to the laws of the *porah adumah* coming to teach us? He answers "that just as sacrifices (like the *porah adumah*) gain atonement, so too does the death of (Miriam) the righteous gain atonement"

The Rosh Yeshivah pointed out that the very next *posuk* tells us that there was no water for the people to drink. Consequently, they realised as Rashi tells us, that the Jewish people only had water in the wilderness in the merit of the great *tzadekes*, Miriam. Now that she was no longer alive, and her great deeds and merits had gone, the water ceased.

He suggested that when *Klal Yisroel* realised that it was Miriam's extraordinary merits which insured their very survival, they were forced to consider what merits can they gain and what good acts can they do, to once again receive Hashem's blessing? Now that the great *tzadekes* Miriam was no longer amongst them how could they replace her lost merits?

Rabbi Weinbach offered his interpretation:

Miriam's death caused a new attitude in *klal Yisroel*, which brought about a wave of introspection. A realisation to do *teshuvah* and ultimately receive a *kaparah* from Hashem on such a level that it can equate to that of the purifying force of the *porah adumah*.

The greatest challenge for us is to appreciate that when a *tzaddik* leaves the work there is an enormous void. We are totally unaware of the

protection and blessings we received in their merit. Our response must be to do *teshuvah*, reflect and multiply our merits to fill the gaping void. Perhaps only then will the death of a *tzaddik* be a true *kaparah*.



A Quick Vort: Ma'ayanah shel Torah

BY YISROEL AVROHOM KAYE

The *pasuk* (Bamidbar 19:2) says "where there is no blemish; upon which a yoke has never come."

The *Ma'ayanah shel Torah* brings the *Chozeh* of Lublin who explains that someone who considers themselves faultless has never accepted the *Ol Malchus Shomayim* because anyone who had accepted it to any extent at would know he still has many faults.



QUOTE OF THE WEEK

The day you were born is the day Hashem decided that the world couldn't exist without you



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This week's Shailatext is

לע"נ שמעון בן שרגא ז"ל

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1. The reason for Aaron's death is not for his participation in the *Cheit Hoegel*, golden calf, like we might have thought. Rather it is due to his part in the *Mei Meriva*. What exactly was Aaron meant to do there and didn't do to warrant his death?