

1) Why Red, Red compare to PN310, P310

2) Why from Red to Blue

3) What is it

4) Why they prevent us from showing

- a) Depression from lack
- b) Depression because won't do anything unless can do it perfect

5) Red Super done from fund from bank
Red Super must be perfect

6) Red Super killed outside camp made
everyone who came into contact with it useless

On account that really we must be
perfect. We don't look at our children to grandchild
the mistakes we help create

A wedding show combinator

Stay most important by perfect
don't worry the game will show up

You Can't Do the Same Thing Twice
Rabbi Joseph Radinsky

Life is very strange. Many times we can do something in one situation and it will be perfect, while if we try to do the same thing in another situation it will lead to disaster. We cannot just pull out pre-set responses and plug them into every situation. Every situation has to be dealt with individually. Generals know this very well. Usually a nation loses a war because it learned the lessons of the past war so well that it is now prepared to fight it over again. The only problem is that now new conditions have arisen and the current war is nothing like the past war.

In life many of us are all prepared to solve the problems of the past. The only rub is that now we have new problems and solving the problems of the past will not allow us to solve our current problems. There is no substitute for thinking. We cannot just pull out manuals and past cases and different law books and say, "See, this is what solved our problems before, therefore, we are now going to use the same solution to solve our problems now." It just will not work. In life there is no such thing as a risk free situation. We cannot just pick up a book and get the right answer. We have to evaluate every situation on its merits. True, we can use the experience of the past but only after we have noted where our current situation differs from the past. Two situations are never the same. Every problem must be looked at afresh and anew when it crops up.

This idea is emphasized in the Torah portion Chukas. In this Torah portion we learn about Moshe Rabbeinu's great sin, a sin which cost him the opportunity to lead the Jewish people into the Promised Land. The people were thirsting for water. G-d told Moshe to take his staff, to assemble the people and to speak to the rock so that it would give water. Moshe Rabbeinu did take the staff, he did assemble the people, but then he shouted at them, "Here now, you rebels, are we to bring forth water out of this rock?" and he lifted up his hand and hit the rock with his staff twice. Water did come gushing out, but Moshe had sinned terribly.

This is a very difficult passage. Why was Moshe's sin so great, and why, if he did

sin, did water come forth? What's more, what was so bad about hitting the rock?

Moshe many years earlier was faced with a similar situation. In the Book of Exodus in the Torah portion Beshalach, we learn how the people there were thirsting for water. Moshe there, too, was told to take his staff, to stand before the people, but then G-d specifically told him to hit the rock and water would come forth. Moshe did what he was told. He hit the rock and water did come forth. Why was it all right over there for him to hit the rock and bad for him to do it here? Moshe did nothing here different than he had done over there, but over there he did a Mitzvah while over here he did a sin. What were the differences between the two situations that Moshe should have noticed?

In life we are beset by different kinds of problems. Some problems we can solve by hard effort, by applying great amounts of energy, by being goaded into applying imagination, inventiveness, and stick-to-it-iveness. Moshe was told to take his staff, or Mateh, in Hebrew. The word "Mateh" also can mean all our good qualities, "Midos Tovos Hein", and to teach the people how to beat their problems with them until they were solved. In the Torah portion Beshalach the word for "problems" is "Tzur." Tzur is the same word as "Tzores", or "troubles." There are certain types of troubles which stem from Tzur, from being narrow, from not trying. The Jewish people had just come out of Egypt. They still had a slave mentality. They did not want to try to solve their problems. They would rather give up and go back to Egypt. Moshe had to take them and literally teach them how to beat their troubles with their own good qualities. He had to teach them that their effort made the difference. You can solve your problems, he urged them. You can bring out water, good things, from all your Tzores. You can "Maleh Yodeinu Meberchoseho." You can fill our hands with your blessings, which are what the letters in the word "Mayim", or water, stand for in Hebrew.

Many times problems are not being solved because the people are not trying. We all know that one of the biggest obstacles the Peace Corps faced when it went to foreign

lands was the unwillingness of the people there to even try to change their lot. They said, "It has always been this way and it will always be this way, and it does not matter what we do. It does not make any difference whether we have a water pump or not or whether we introduce sanitation or not. Children are still going to get sick and die." They could not conceive that conditions could improve. Sometimes leaders must teach the people how to forcibly attack their problems. This Moshe was very adept at doing and this he continued to do for almost 40 years in the desert. He had to convince a slave people that they could take their destiny in their hands and do great things. Now, though, the situation was different. The people were once again thirsting for water, but it was for a different reason. Miriam had just died and the well of water which had accompanied the Jewish people through the desert had ceased to be.

Miriam was one of the three "Parnoseem", or spiritual leaders, of the Jewish people. Moshe supplied the ideology, the goals, the intellectual content of the religion. He explained to the people why they were here and what G-d expected of them, etc. He gave them structure and meaning in life, but this is only one of the pillars of religion. Aaron taught the second pillar of religion, "Gemillas Chasodim", doing deeds of kindness. He showed them how religion must be based on ethical conduct, how peace and harmony and brotherhood must always be practiced in religion. Miriam stood for the third pillar of religion, hope. She stood for understanding, for giving the people the strength to live. She showed them how religion would give them the power to overcome. Intellectualism was fine and doing deeds of kindness was important, but religion also had to give the people the strength, courage, and hope to overcome their problems.

The people here were clamoring for water. They were clamoring for this aspect of religion. Moshe is associated with the manna that fell. Manna in Hebrew means "what is it?". Moshe was concerned with ideas and direction. Aaron was associated with the "Ananay Hakovod", the clouds of glory which protected the people. Ethical behavior

protects society and saves it from rancor, hatred, bitterness, greed, and selfishness. Miriam was associated with water, with the gift of hope, with the gift of renewal. Moshe could not understand what the people were clamoring for. He had given them all the right reasons for our religion. Aaron had given them ethical conduct. He did not know what they were asking for.

G-d told Moshe to take the "Mateh", or the staff. This time he was not to hit the rock. He was to talk to it. Mateh in Hebrew can also mean "tribe", and the word for "rock" here is not "Tzur" but "Selah." Selah in Hebrew can mean "a pause, an interlude, an elevation of the voice." It also can mean "to weigh, to value." The people were upset. How were they now going to handle the intractable problems of life, the problems of life we cannot solve by effort, the problems of death, of suffering, of frustration, of conflicting goals, and of our own imagination running wild? Where were they going to get the strength to deal with these problems? Miriam had given them this strength before. G-d told Moshe to bring the Mateh, the tribe. These problems can be overcome by being attached to a family, a group, a tribe. They can be overcome sometimes by silence, but mainly by speaking, by speaking among each other to get the strength to continue.

Moshe did not understand this. He thought G-d had told him to take the Mateh to hit the rock. He was angry at the people and he called them rebels because he thought they were doing the same thing that they had done before. They were trying to shirk their responsibilities, they were not trying to solve their problems. Moshe could make water flow but not the water they needed. They needed the water that could only come from a kind word, from feeling the warmth and presence of other people. Moshe sinned at this time because he did not realize the changed situation. He could not lead the people into the Land of Israel. He was stuck trying to solve the problems of the present with the solutions of the past. He was still fighting the last war. The new generation had new problems. He did not realize it. He could no longer be their leader.

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In life many times we find this is true. People try to solve the problems of today by defining today's problems as yesterday's problems. This will not help and this will not work. We must always realize that we face different problems, different conditions, and we must therefore come up with different solutions. We cannot solve today's problems with yesterday's solutions. We must look at every problem as it arises individually.

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In this Torah portion we learn about what religion must do in the world. It does not seem at first glance that this is what this Torah portion is talking about, but if we analyze it carefully we will see that it is. This Torah portion is talking about the three Parnaseem, the three leaders of the Jewish people, Moshe, Aron and Miriam. Each of these three leaders exemplified the three qualities which religion must bring to bear on life. The Rabbis teach us that because of the merit of Moshe the Jewish people were given the manna and because of the merit of Aron they were given the Ananay Ha Kovod, the clouds of glory or protection and because of the merit of Miriam they were given the well of water. Religion has three functions. Moshe was concerned about the "man", the what, the where of life. He wanted to give the people goals, meaning. When the people first saw the manna they did not know what it was so they said, "Man hu", what it is? Moshe was concerned with the what of life. This is important to have a structure, a meaning, a goal, a purpose, but this is not all of religion. Aron was concerned with Gemillus Chasodeem, with deeds of kindness. A religion which is divorced from deeds of kindness is no religion. We learn in the Gemorah Avoda Zora about Rabbi Hanina and Rabbi Elazer. Rabbi Hanina was arrested and not saved while Rabbi Elazer was arrested but saved. Rabbi Hanina explained that the reason for this was that he only occupied himself with Torah while Rabbi Elazer occupied himself with Torah and with deeds of kindness. Torah alone is worthless. Without deeds of kindness society collapses. The protection of the society disappears. When Aron died snakes appeared, the snakes of rancor, hatred, bitterness, greed, and selfishness. Deeds of kindness are essential for a religious vision. The third aspect of religion was symbolized by Miriam. Because of her the gift of life, giving refreshing water, was given to the Jewish people. Religion must give hope. It must give understanding. It must allow reassurance. People must get strength

and courage from religion. People can go a long time without the manna of religion but not the water of religion. People can live 50, 60 days without food but only a few days without water. Miriam was able to empathize with the people, to understand them, not to judge them harshly. Moshe did not understand all this. Right after Miriam died and the well of water was removed Moshe sinned. He was told to speak to the rock. Instead he hit it. He, Moshe, was more interested in goals and standards. He did not understand the people. The Rabbis say that when the people are suffering you have to understand them, not punish them. The people were without water but Moshe could only yell at them, "hear now, rebels" and beat their problems with a stick. It is true that certain problems can be overcome by urging and shouting. At an earlier time Moshe was told to hit the rock but most problems are not solveable, death, pain, sickness. They must be treated with sympathy. It is hard to understand people and their problems. We are taught not to judge them until we are in their place. In Israel there have been two types of Rabbis, one who had been open and tolerant like Rav Cook who accomplished a great deal, and others who accomplished very, very little. In order for religion to be effective you have to have all three elements, Torah, deeds of kindness, and understanding, tolerance. This is the only way people will get close to their religion. The story is told about the Pope who came to see Reagan. He noticed that on Reagan's desk were three phones, one was red, one was blue and one was white. The Pope asked Reagan what is the red phone for and Reagan said, "I call Breznev on that. The Pope said, "What is the blue phone for?" "I call Begin on that". Pope asked, "What is white phone?" "I call G-d". The Pope said, "Can I use it?" Reagan said, "Yes, but it's long distance. It will cost you \$15". Pope goes to Israel. Begin has three phones on his desk. One is red, one is blue, and one is white. Pope asked, "What

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is red phone for?" "I talk to Breznev on that". Pope asked, "What is blue phone for?" "I talk to Reagan on that". Pope asked, "What is white phone for?" "I talk to G-d on that." Pope takes out \$15 and says, "Can I call G-d?" Begin says, "Put your money away. From here it's a local call".

