

Together They Rose...

We are just a few hours before the holy time, the Yom Tov of Mattan Torah—. We must prepare ourselves for *Kabbalas HaTorah* with joy, and by rectifying our deeds, doing *teshuvah*, and observing *mitzvos*. On the other hand, the recent tragedy, when forty five souls rose On High, *R"l*, together, in the flames of the *hadlakah* in Meron this past Lag BaOmer, gives us no rest. The wound is still open, and the injury is still fresh and painful. It does not leave our hearts, and occupies our minds constantly. People are pleading for more words of *chizuk* in light of this tragedy.

As we have already said, "*nistarim darkei Hashem*, the ways of Hashem are hidden!" Who can possibly say why such a thing happened?

We are all *ma'aminim bnei ma'aminim*, true believers, that no bad emerges from Hashem, *chalilah*. If this terrible tragedy occurred at the *tziyun* of the Tanna, Rabi Shimon Bar Yochai, who said of himself (*Sukkah* 45b) "I can exempt the entire world from *din*, from judgment," then certainly what happened was actually a blow that also heals. From this blow, there is healing for all of Klal Yisrael.

There is no doubt that this *korban tzibbur* (of the 45 souls) this sacrifice, provided protection for *Yiddishe kinder* all over, and spared them much pain and anguish. Surely the tragedy took the Jewish nation out of suffering to freedom, and from darkness to a great light.

As we do not engage in *nistaros*, in hidden matters, and as Chazal say (*Chaggigah* 13a) "*bemufla mimcha al tidrosh, u'bemechusah mimcha al tachkor*, seek not things concealed from you, nor search those hidden from you. Reflect on that which is permitted to you; you have no business with secret matters." So we are not searching to understand "why" this terrible event happened, but rather "what" do we need to learn from it.

We only want to understand "*Mah Hashem Elokecha sho'el*