



20:2 ולא היה מים לעדה ויקהלו על משה ועל אהרן

"There was no water for the assembly, and

they gathered on Moshe and on Aharon." The preceding Posuk told us that Miriam died and was buried. Immediately after, the Torah says that there was no water for the people, and they gathered on Moshe and Aharon. Rashi tells us that the Parshah of the Parah Adumah is placed near the death of Miriam to teach us that just as Korbonos effect atonement, so too does the death of Tzaddikim. Miriam was an exceedingly righteous individual, a Tzadeikes, and thus her death can effect an atonement. If this is indeed so, why is it that the Torah tells us immediately after the death of Miriam that there was no water for the people? Not having water is a very serious situation, as one cannot live without water. **One would think that Klal Yisroel were being punished by not having water. If the death of Miriam atoned, then why were they lacking water immediately after her death, that which they need to survive?**

– "ותמת שם מרים ותקבר שם" 20:1 "Miriam died there and she was buried there." The Gemara in Moed Koton 28a says that the Parsha of the death of Miriam is near the Parsha of the Para Adumah to teach us that just as Korbonos effect atonement, so too the death of Tzaddikim effect atonement. Why does the Torah choose the Parah Adumah as the Korbon to teach us this lesson, as opposed to the Korbon Chatas or the Korbon Olah? There is an important ingredient needed for atonement to occur. One who does not recognize in his soul the dearth that the loss of the Tzaddik leaves behind, then atonement does not occur. One must mourn greatly in his heart, and must recognize that the death of a Tzaddik is bad for Klal Yisroel. One must minimize himself, and be exceedingly humble, and see himself as dust of the earth. This is a fundamental ingredient needed for Kapparah, and without it the Kapparah will not occur. **This is why the death of Miriam is specifically near the Parah Adumah, for in regards to the Parah Adumah, the Torah tells us, "ושרף את הפרה לעינינו את עורה ואת בשרה ואת דמה על פירשה" – everything gets burned. The message is that one must see himself**

Eulogizing Tzaddikim

as dust and ashes, as nothing, and recognize the great loss that the Tzaddik leaves behind – and that effects atonement. (תולדות יצחק)

We learn from Miriam that when one passes away, we pour out the water of open vessels. By people pouring out their water, it is a sign to all that they must go out and do Chesed for the Niftar. We do something which alludes to it, and do not say it outright that such and such person died, let's go do Chesed, for as Chazal tell us, that one who says bad news is a fool. (רבינו אביגדר)

The Be'er stopped flowing with water because of the death of Miriam. The water came in the Zechus of Miriam, and in the Zechus of Miriam, women were able to Tovel in a Mikvah. (רבינו יואל)

The Torah places the death of Miriam near the incident of the rock being hit to tell us that had Miriam been alive, they would not have hit the rock. Miriam was a prophetess and older than Moshe and Aharon, and she would have gotten them to speak to the rock – that which should have been done – instead of doing the wrong thing and hitting the rock. The reason that the water stopped in the first place was because Klal Yisroel did not shed tears when Miriam died. (מנחת בלולה)

This strengthened the Bitachon of Klal Yisroel in the Ribbono Shel Olam, that it is He Who provides drink for all. The Be'er itself was actually created at the beginning of the Creation of the world – it was only the "mouth" of the Be'er that was actually created on Leil Shabbos Bain Hashmoshos. (דרכי אבות)

ויבאו בני ישראל כל העדה מדבר צן" 20:1 בחדש הראשון וישב העם בקדש, ותמת שם מרים ותקבר שם – "The B'nei Yisroel, the entire assembly, arrived at the Wilderness of Tzin in the first month and the people dwelt in Kadesh, Miriam died there and she was buried there." Tzaddikim accept everything from Hakodosh Boruch Hu with great love. They know that there is no bad which comes from Hashem. It is only those people who are weak in Emunah, who see what seems to be judgment, they begin to doubt the Hashgachah of Hakodosh Boruch Hu in this world. This is why it is imperative and an obligation to eulogize Tzaddikim upon their passing from this world, to make known to the masses that it was a Chesed of Hashem, that He chose the Tzaddik as a Kapparah for the Tzibbur. And the Tzaddikim are happy that they are the ones to be the conduit for Klal Yisroel

to achieve atonement. **Eulogies are to heal those weak in Emunah, so that they have the proper Emunah. This is why the Gemara in Shabbos 105b says that there is a great punishment for those who do not properly eulogize the righteous. For not doing so causes the sickness of the weak Emunah to become stronger. That which Klal Yisroel did not eulogize Miriam properly caused a terrible breakdown in Emunah amongst Klal Yisroel.** (מטה נפתלי)

The key word in that statement is, "can", it can potentially affect atonement. Miriam died, and she was buried there – she was buried immediately. There were no Hespeditim, and Klal Yisroel did not mourn her properly. They did not recognize what they had lost, and they were ready to move on with their lives. An atonement can only happen if the death of the righteous individual is dealt with properly. That is why it is specifically the Parah Adumah that is the Korbon near the death of Miriam – for it is a Korbon which is completely burnt – the people must be humble and recognize the loss of the Tzaddik for it to help them. People cry and mourn over the death, and they realize that the Tzaddik died in the place of the people – the Tzaddik was happy to help the Tzibbur, despite it harming them.

Miriam was truly a righteous individual. She was taken by the kiss of death, Hakodosh Boruch Hu Himself came to get her. Her death was a time that the people should have cried and mourned greatly, and strengthened their Emunah in Hakodosh Boruch Hu. Unfortunately, Klal Yisroel did not do so, and thus, they were severely lacking. **Klal Yisroel were lacking in Emunah. They didn't realize that the water came in the Zechus of Miriam, and being that they did not mourn her, her death did not give them an atonement. Thus, the water stopped flowing. There is a great lesson for us to learn here. When a Tzaddik dies, it is incumbent upon us to mourn properly. Not only does mourning properly help us – effect atonement, but not mourning properly can Chas V'Sholom be a great Kitrug against us.** May we be Zoche to strengthen our Emunah in Hakodosh Boruch Hu and achieve a complete atonement.